





THE  
NEW TESTAMENT  
IN  
BASIC ENGLISH

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THE  
NEW TESTAMENT  
IN  
BASIC ENGLISH



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# NOTE

THE form in which the New Testament is given here is not simply another example of the Bible story put into present-day English. The language used is Basic English.<sup>1</sup>

Basic English, produced by Mr C. K. Ogden of the Orthological Institute, is a simple form of the English language which, with 850<sup>2</sup> words, is able to give the sense of anything which may be said in English.

Working with the Orthological Institute, a Committee under the direction of Prof. S. H. Hooke, Samuel Davidson Professor in the University of London, has been responsible for a new English form of the Bible based on the Hebrew and the Greek.

In this undertaking, the latest ideas and discoveries in connection with the work of putting the Bible into other languages were taken into account, and when the Basic form was complete it was gone over in detail by a Committee formed by the Syndics of the Cambridge University Press.

The Basic New Testament, which in this way was watched over by two separate groups of experts through its different stages, is designed to be used wherever the English language has taken root.

Frequently, the narrow limits of the word-list make it hard to keep the Basic completely parallel with the Greek; but great trouble has been taken with every verse and every line to make certain that there are no errors of sense and no loose wording. It is only natural that, from time to time, some of the more delicate

<sup>1</sup> The language of this *Note*.

<sup>2</sup> By the addition of 50 Special Bible words and the use of 100 words listed as giving most help in the reading of English verse, this number has been increased to 1000 for the purpose of putting the Bible into Basic.

shades of sense have not been covered; on the other hand, it is well to keep in mind that in the Authorised Version the power and music of the language sometimes take so much of the reader's attention that these more delicate shades are overlooked.

In fact, the Basic expert is forced, because of the limited material with which he is working, to give special care to the sense of the words before him. There is no question of the Basic work taking the place of the Authorised Version or of coming into competition with it; but it may be said of this new English Bible that it is in a marked degree straightforward and simple and that these qualities give it an independent value.



# THE NEW TESTAMENT

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So all the generations from Abraham to David are fourteen generations; and from David to the taking away to Babylon, fourteen generations; and from the taking away to Babylon to the coming of Christ, fourteen generations.

#### THE BIRTH OF CHRIST

Now the birth of Jesus Christ was in this way: when his mother Mary was going to be married to Joseph, before they came together the discovery was made that she was with child by the Holy Spirit. And Joseph her husband, being an upright man, and not desiring to make her a public example, had a mind to put her away privately. But when he was giving thought to these things, an angel of the Lord came to him in a dream, saying, "Joseph, son of David, have no fear of taking Mary as your wife; because that which is in her body is of the Holy Spirit. And she will give birth to a son; and you will give him the name Jesus; for he will give his people salvation from their sins." Now all this took place so that the word of the Lord by the prophet might come true,

See, the unmarried woman will be with child, and will  
give birth to a son,

And they will give him the name Immanuel,

that is, God with us. And Joseph did as the angel of the Lord had said to him, and took her as his wife; and he had no connection with her till she had given birth to a son; and he gave him the name Jesus.

#### HEROD AND THE WISE MEN

<sup>2</sup> **N**ow when the birth of Jesus took place in Bethlehem of Judaea, in the days of Herod the king, there came wise men from the east to Jerusalem, saying, "Where is the King of the Jews whose birth has now taken place? We have seen his star in the east

and have come to give him worship." And when it came 3  
to the ears of Herod the king, he was troubled, and all  
Jerusalem with him. And he got together all the chief 4  
priests and scribes of the people, questioning them as to  
where the birth-place of the Christ would be. And they 5  
said to him, "In Bethlehem of Judaea; for so it is said  
in the writings of the prophet,

You Bethlehem, in the land of Judah, 6  
Are not the least among the chiefs of Judah:  
Out of you will come a ruler,  
Who will be the keeper of my people Israel".

Then Herod sent for the wise men privately, and put 7  
questions to them about what time the star had been  
seen. And he sent them to Bethlehem and said, "Go 8  
and make certain where the young child is; and when  
you have seen him, let me have news of it, so that I may  
come and give him worship". And after hearing the 9  
king, they went on their way; and the star which they  
saw in the east went before them, till it came to rest  
over the place where the young child was. And when 10  
they saw the star, they were full of joy. And they came 11  
into the house, and saw the young child with Mary, his  
mother; and falling down on their faces they gave him  
worship; and from their store they gave him offerings  
of gold, perfume, and spices. And it was made clear to 12  
them by God in a dream that they were not to go back  
to Herod; so they went into their country by another way.

#### THE FLIGHT INTO EGYPT

And when they had gone, an angel of the Lord came 13  
to Joseph in a dream, saying, "Get up and take the  
young child and his mother, and go into Egypt, and do  
not go from there till I give you word; for Herod will  
be searching for the young child to put him to death".  
So he took the young child and his mother by night and 14  
went into Egypt; and was there till the death of Herod; 15  
so that the word of the Lord through the prophet might

come true, "Out of Egypt have I sent for my son". Then Herod, when he saw that he had been tricked by 16 the wise men, was very angry; and he sent out, and put to death all the male children in Bethlehem, and in all the parts round about it, from two years old and under, acting on the knowledge which he had got with care from the wise men. Then the word of Jeremiah the 17 prophet came true,

In Ramah there was a sound 18  
Of weeping and great sorrow,  
Rachel weeping for her children,  
And she would not be comforted for their loss.

But when Herod was dead, an angel of the Lord came 19 in a dream to Joseph in Egypt, saying, "Get up and 20 take the young child and his mother, and go into the land of Israel: because they who were attempting to take the young child's life are dead". And he got up, and 21 took the young child and his mother, and came into the land of Israel. But when it came to his ears that 22 Archelaus was ruling over Judaea in the place of his father Herod, he was in fear of going there; and God having given him news of the danger in a dream, he went out of the way into the country parts of Galilee. And he came and was living in a town named Nazareth: 23 so that the word of the prophets might come true, "He will be named a Nazarene".

#### THE PREACHING OF JOHN

3 **A**ND in those days John the Baptist came preaching 1 in the waste land of Judaea, saying, "Let your 2 hearts be turned from sin; for the kingdom of heaven is near". For this is he of whom Isaiah the 3 prophet said,

The voice of one crying in the waste land,  
'Make ready the way of the Lord,  
Make his roads straight'.

Now John was clothed in *camel's* hair, with a leather 4  
band about him; and his food was locusts and honey.  
Then Jerusalem and all Judaea went out to him, and 5  
all the people from near Jordan; and they were given 6  
baptism by him in the river Jordan, saying openly that  
they had done wrong. But when he saw a number of 7  
the Pharisees and Sadducees coming to his baptism, he  
said to them, "Offspring of snakes, at whose word are  
you taking flight from the wrath to come? Let your 8  
change of heart be seen in your works: and say not to 9  
yourselves, 'We have Abraham for our father'; because  
I say to you that God is able from these stones to make  
children for Abraham. And even now the axe is put to 10  
the root of the trees; every tree then which does not  
give good fruit is cut down, and put into the fire. Truly, 11  
I give baptism with water to those of you who have  
sorrow for their sins; but he who comes after me is  
greater than I, whose shoes I am not good enough to  
take up: he will give you baptism with the Holy Spirit  
and with fire: in whose hand is the instrument with 12  
which he will make clean his grain; he will put the good  
grain in his store, but the waste will be burned up in  
the fire which will never be put out."

## JESUS GIVEN BAPTISM

Then Jesus came from Galilee to John at the Jordan, 13  
to be given baptism by him. But John would have kept 14  
him back, saying, "It is I who have need of baptism  
from you, and do you come to me?" But Jesus made 15  
answer, saying to him, "Let it be so now: because so it  
is right for us to make righteousness complete". Then  
he gave him baptism. And Jesus, having been given 16  
baptism, straight away went up from the water; and, the  
heavens opening, he saw the Spirit of God coming down  
on him as a dove; and a voice came out of heaven, saying, 17  
"This is my dearly-loved Son, with whom I am well  
pleased".

## JESUS TESTED BY THE EVIL ONE

4 **T**HEN Jesus was sent by the Spirit into the waste land to be tested by the Evil One. And after going without food for forty days and forty nights, he was in need of it. And the Evil One came and said to him, "If you are the Son of God, give the word for these stones to become bread". But he made answer and said, "It is in the Writings, 'Bread is not man's only need, but every word which comes out of the mouth of God'". Then the Evil One took him to the holy town; and he put him on the highest point of the Temple and said to him, "If you are the Son of God, let yourself go down; for it is in the Writings,

He will give his angels care over you;  
And in their hands they will keep you up,  
So that your foot may not be crushed against a stone".

Jesus said to him, "Again it is in the Writings, 'You may not put the Lord your God to the test'". Again, the Evil One took him up to a very high mountain, and let him see all the kingdoms of the world, and the glory of them; and he said to him, "All these things will I give you, if you will go down on your face and give me worship". Then said Jesus to him, "Away, Satan: for it is in the Writings, 'Give worship to the Lord your God and be his servant only'". Then the Evil One went away from him, and angels came and took care of him.

Now when it came to his ears that John had been put in prison he went away to Galilee; and going away from Nazareth, he came and made his living-place in Capernaum, which is by the sea, in the country of Zebulun and Naphtali: so that the word of the prophet Isaiah might come true,

The land of Zebulun and the land of Naphtali,  
By the way of the sea, the other side of Jordan,  
Galilee of the Gentiles,  
The people who were in the dark

Saw a great light,  
And to those in the land of the shade of death  
Did the dawn come up.

#### THE PREACHING OF JESUS

From that time Jesus went about preaching and saying, <sup>17</sup>  
"Let your hearts be turned from sin, for the kingdom of  
heaven is near".

And when he was walking by the sea of Galilee, he <sup>18</sup>  
saw two brothers, Simon, whose other name was Peter,  
and Andrew his brother, who were putting a net into  
the sea; for they were fishermen. And he said to them, <sup>19</sup>  
"Come after me, and I will make you fishers of men".  
And straight away they let go the nets and went after <sup>20</sup>  
him. And going on from there he saw two other brothers, <sup>21</sup>  
James the son of Zebedee and John his brother, in the  
boat with their father, stitching up their nets; and he  
said, "Come". And they went straight from the boat <sup>22</sup>  
and their father and came after him.

And Jesus went about in all Galilee, teaching in their <sup>23</sup>  
Synagogues and preaching the good news of the king-  
dom, and making well those who were ill with any  
disease among the people. And news of him went out <sup>24</sup>  
through all Syria; and they took to him all who were  
ill, with different diseases and pains, those having evil  
spirits, and those who were out of their minds and those  
who had no power of moving. And he made them well.  
And there went after him great numbers from Galilee <sup>25</sup>  
and Decapolis and Jerusalem and Judaea and from the  
other side of Jordan.

#### TEACHING ON THE MOUNTAIN

**A**ND seeing great masses of people he went up into <sup>1</sup>  
the mountain; and when he was seated his disciples  
came to him. And with these words he gave them <sup>2</sup>  
teaching, saying,

"Happy are the poor in spirit: for the kingdom of <sup>3</sup>  
heaven is theirs.

"Happy are those who are sad: for they will be comforted. 4

"Happy are the gentle: for the earth will be their heritage. 5

"Happy are those whose heart's desire is for righteousness: for they will have their desire. 6

"Happy are those who have mercy: for they will be given mercy. 7

"Happy are the clean in heart: for they will see God. 8

"Happy are the peacemakers: for they will be named sons of God. 9

"Happy are those who are attacked on account of righteousness: for the kingdom of heaven will be theirs. 10  
Happy are you when men give you a bad name, and are cruel to you, and say all evil things against you falsely, because of me. Be glad and full of joy; for great is your reward in heaven: for so were the prophets attacked who were before you. 11 12

"You are the salt of the earth; but if its taste goes from the salt, how will you make it salt again? it is then good for nothing but to be put out and crushed under foot by men. You are the light of the world. A town put on a hill may be seen by all. And a burning light is not put under a vessel, but on its table; so that its rays may be shining on all who are in the house. Even so let your light be shining before men, so that they may see your good works and give glory to your Father in heaven. 13 14 15 16

"Let there be no thought that I have come to put an end to the law or the prophets. I have not come for destruction, but to make complete. Truly I say to you, Till heaven and earth come to an end, not the smallest letter or part of a letter will in any way be taken from the law, till all things are done. Whoever then goes against the smallest of these laws, teaching men to do the same, will be named least in the kingdom of heaven; but he who keeps the laws, teaching others to keep them, will be named great in the kingdom of heaven. For I 17 18 19 20



say to you, If your righteousness is not greater than the righteousness of the scribes and Pharisees, you will never go into the kingdom of heaven.

“You have knowledge that it was said in old times, 21  
‘You may not put to death; and whoever puts to death 22  
will be in danger of being judged;’ but I say to you that  
everyone who is angry with his brother will be in danger  
of being judged; and he who says to his brother, ‘*Raca*,’  
will be in danger from the Sanhedrin; and whoever says,  
‘You foolish one,’ will be in danger of the hell of fire.  
If then you are making an offering at the altar and there 23  
it comes to your mind that your brother has something  
against you, while your offering is still before the altar, 24  
first go and make peace with your brother, then come  
and make your offering. Come to an agreement quickly 25  
with him who has a cause against you at law, while you  
are with him on the way, for fear that he may give you  
up to the judge and the judge may give you to the police  
and you may be put into prison. Truly, I say to you, 26  
You will not come out from there till you have made  
payment of the very last farthing.

“You have knowledge that it was said, ‘You may 27  
not have connection with another man’s wife’: but I say 28  
to you that everyone whose eyes are turned on a woman  
with desire has had connection with her in his heart.  
And if your right eye is a cause of trouble to you, take 29  
it out and put it away from you; because it is better to  
undergo the loss of one part, than for all your body to  
go into hell. And if your right hand is a cause of trouble 30  
to you, let it be cut off and put it away from you; because  
it is better to undergo the loss of one part, than for all  
your body to go into hell. Again, it was said, ‘Whoever 31  
puts away his wife has to give her a statement in writing  
for this purpose’: but I say to you that everyone who 32  
puts away his wife for any other cause but the loss of her  
virtue, makes her untrue in married life; and whoever  
takes her as his wife after she is put away, is untrue in  
married life.

"Again, you have knowledge that it was said in old times, 'Do not take false oaths, but give effect to your oaths to the Lord': but I say to you, Take no oaths at all; not by the heaven, because it is the seat of God: or by the earth, because it is the resting-place for his foot, or by Jerusalem, because it is the town of the great King. You may not take an oath by your head, because you are not able to make one hair white or black. But let your words be simply, 'Yes' or 'No': and whatever is more than these is of the Evil One.

"You have knowledge that it was said, 'An eye for an eye, and a tooth for a tooth': but I say to you, Do not make use of force against an evil man; but to him who gives you a blow on the right side of your face let the left be turned. And if any man goes to law with you, and takes away your coat, do not keep back your robe from him. And whoever makes you go one mile, go with him two. Give to him who comes with a request, and keep not your property from him who would for a time make use of it.

"You have knowledge that it was said, 'Have love for your neighbour, and hate for him who is against you': but I say to you, Have love for those who are against you, and make prayer for those who are cruel to you; so that you may be the sons of your Father in heaven; for his sun gives light to the evil and the good, and he sends rain on the upright man and on the sinner. For if you have love for those who have love for you, what credit is it to you? do not the tax-farmers the same? And if you say, 'Good day,' to your brothers only, what do you do more than others? do not even the Gentiles the same? Be then complete in righteousness, even as your Father in heaven is complete."

6 "TAKE care not to do your good works before men, to be seen by them; or you will have no reward from your Father in heaven.

"When then you give money to the poor, do not 2

make a noise about it, as the false-hearted men do in the Synagogues and in the streets, so that they may have glory from men. Truly, I say to you, They have their reward. But when you give money, let not your right hand see what your left hand does: so that your giving may be in secret; and your Father who sees in secret will give you your reward.

“And when you make your prayers, be not like the false-hearted men, who take pleasure in getting up and saying their prayers in the Synagogues and at the street turnings so that they may be seen by men. Truly I say to you, They have their reward. But when you make your prayer, go into your private room, and, shutting the door, say a prayer to your Father in secret, and your Father who sees in secret will give you your reward. And in your prayer, do not make use of the same words again and again, as the Gentiles do: for they have the idea that God will give attention to them because of the number of their words. So be not like them; because your Father has knowledge of your needs even before you make your requests to him. Let this then be your prayer: ‘Our Father in heaven, may your name be kept holy. Let your kingdom come. Let your pleasure be done, as in heaven, so on earth. Give us this day bread for our needs. And make us free of our debts, as we have made those free who are in debt to us. And let us not be put to the test, but keep us safe from the Evil One.’ For if you let men have forgiveness for their sins, you will have forgiveness from your Father in heaven. But if you do not let men have forgiveness for their sins, you will not have forgiveness from your Father for your sins.

“And when you go without food, be not sad-faced as the false-hearted are. For they go about with changed looks, so that men may see that they are going without food. Truly I say to you, They have their reward. But when you go without food, put oil on your head and make your face clean; so that no one may see that you

are going without food, but your Father in secret; and your Father, who sees in secret, will give you your reward.

“Make no store of wealth for yourselves on earth, <sup>19</sup> where it may be turned to dust by worms and weather, and where thieves may come in by force and take it away. But make a store for yourselves in heaven, where <sup>20</sup> it will not be turned to dust and where thieves do not come in to take it away: for where your wealth is, there <sup>21</sup> will your heart be. The light of the body is the eye; if <sup>22</sup> then your eye is true, all your body will be full of light. But if your eye is evil, all your body will be dark. If <sup>23</sup> then the light which is in you is dark, how dark it will be! No man is able to be a servant to two masters: for <sup>24</sup> he will have hate for the one and love for the other, or he will keep to one and have no respect for the other. You may not be servants of God and of wealth. So I say to <sup>25</sup> you, Take no thought for your life, about food or drink, or about clothing for your body. Is not life more than food, and the body more than its clothing? See the birds <sup>26</sup> of heaven; they do not put seeds in the earth, they do not get in grain, or put it in storehouses; and your Father in heaven gives them food. Are you not of much more value than they? And which of you by taking <sup>27</sup> thought is able to make himself a foot taller? And why <sup>28</sup> are you troubled about clothing? See the flowers of the field, how they come up; they do no work, they make <sup>29</sup> no thread: but I say to you that even Solomon in all his glory was not clothed like one of these. But if God gives <sup>30</sup> such clothing to the grass of the field which is here today, and tomorrow is put into the oven, will he not much more give you clothing, O you of little faith? Then do not be full of care, saying, ‘What will we have <sup>31</sup> for food or drink?’ or, ‘With what may we be clothed?’ Because the Gentiles go in search of all these things: <sup>32</sup> for your Father in heaven has knowledge that you have need of all these things: but let your first care be for <sup>33</sup> his kingdom and his righteousness; and all these other

things will be given to you in addition. Then have no<sup>34</sup> care for tomorrow: tomorrow will take care of itself. Take the trouble of the day as it comes."

7 "BE not judges of others, and you will not be judged. 1  
 For as you have been judging, so you will be 2  
 judged, and with your measure will it be measured 3  
 to you. And why do you take note of the grain of dust 3  
 in your brother's eye, but take no note of the bit of wood 1  
 which is in your eye? Or how will you say to your 4  
 brother, 'Let me take out the grain of dust from your 4  
 eye,' when you yourself have a bit of wood in your eye? 5  
 You false one, first take out the bit of wood from your 5  
 eye, then will you see clearly to take out the grain of 6  
 dust from your brother's eye.

"Do not give that which is holy to the dogs, or put 6  
 your jewels before pigs, for fear that they will be crushed 7  
 under foot by the pigs whose attack will then be made 8  
 against you.

"Make a request, and it will be answered; what you 7  
 are searching for you will get; give the sign, and the 8  
 door will be open to you: because to everyone who 8  
 makes a request, it will be given, and he who is searching 9  
 will get his desire; and to him who gives the sign, the 9  
 door will be open. Or which of you, if his son makes 9  
 a request for bread, will give him a stone? Or if he 10  
 makes a request for a fish, will give him a snake? If you, 11  
 then, being evil, are able to give good things to your 11  
 children, how much more will your Father in heaven 12  
 give good things to those who make requests to him? 12  
 All those things, then, which you would have men do 12  
 to you, even so do you to them: because this is the law 13  
 and the prophets.

"Go in by the narrow door; for wide is the door, and 13  
 open is the way which goes to destruction, and great 14  
 numbers go in by it. For narrow is the door and hard 14  
 the road to life, and only a small number make discovery 15  
 of it.

“Be on the watch for false prophets, who come to 15  
you in sheep’s clothing, but inside they are cruel wolves.  
By their fruits you will get knowledge of them. Do 16  
men get grapes from thorns or *figs* from *thistles*? Even 17  
so, every good tree gives good fruit; but the bad tree  
gives evil fruit. It is not possible for a good tree to 18  
give bad fruit, and a bad tree will not give good fruit.  
Every tree which does not give good fruit is cut down 19  
and put in the fire. So by their fruits you will get 20  
knowledge of them. Not everyone who says to me, 21  
‘Lord, Lord,’ will go into the kingdom of heaven; but  
he who does the pleasure of my Father in heaven.  
— A great number will say to me on that day, ‘Lord, 22  
Lord, were we not prophets in your name, and did we  
not by your name send out evil spirits, and by your  
name do works of power?’ And then will I say to them, 23  
I never had knowledge of you: go from me, you workers  
of evil. Everyone, then, to whom my words come, and 24  
who does them, will be like a wise man who made his  
house on a rock; and the rain came down and there was 25  
a rush of waters and the winds were driving against that  
house, but it was not moved; because it was based on  
the rock. And everyone to whom my words come and 26  
who does them not, will be like a foolish man, who  
made his house on sand; and the rain came down and 27  
there was a rush of waters and the winds were driving  
against that house; and it came down and great was its  
fall.”

And it came about, when Jesus had come to the end 28  
of these words, that the people were surprised at his  
teaching, for he was teaching as one having authority,  
and not as their scribes.

## ALL WITH DISEASES MADE WELL

8 **A**ND when he had come down from the mountain, 1  
 great numbers of people came after him. And a 2  
 leper came and gave him worship, saying, "Lord,  
 if it is your pleasure, you have power to make me clean".  
 And he put his hand on him, saying, "It is my pleasure; 3  
 be clean". And straight away he was made clean. And 4  
 Jesus said to him, "See that you say nothing about this  
 to anyone; but go and let the priest see you and make  
 the offering which was ordered by Moses, for a witness  
 to them".

And when he was come into Capernaum, a certain 5  
 captain came to him with a request, saying, "Lord, my 6  
 servant is ill in bed at the house, with no power in his  
 body, and in great pain". And he said to him, "I will 7  
 come and make him well". And the captain in answer 8  
 said, "Lord, I am not good enough for you to come  
 under my roof; but only say the word, and my servant  
 will be made well. Because I myself am a man under 9  
 authority, having under me fighting men; and I say to  
 this one, Go, and he goes; and to another, Come,  
 and he comes; and to my servant, Do this, and he does  
 it." And when these words came to the ears of Jesus 10  
 he was surprised, and said to those who came after him,  
 "Truly I say to you, I have not seen such great faith,  
 no, not in Israel. And I say to you that numbers will 11  
 come from the east and the west, and will take their  
 seats with Abraham, and Isaac, and Jacob, in the king-  
 dom of heaven: but the sons of the kingdom will be put 12  
 out into the dark, and there will be weeping and cries  
 of pain." And Jesus said to the captain, "Go in peace; 13  
 as your faith is, so let it be done to you". And the  
 servant was made well in that hour.

And when Jesus had come into Peter's house, he saw 14  
 his wife's mother in bed, very ill. And he put his hand 15  
 on hers and the disease went from her, and she got up  
 and took care of his needs. And in the evening, they 16

took to him a number of people who had evil spirits: and he sent the spirits out of them with a word, and made well all who were ill: so that the word of Isaiah 17 the prophet might come true, "He himself took our pains and our diseases".

Now when Jesus saw a great mass of people about 18 him, he gave an order to go to the other side. And there 19 came a scribe, and said to him, "Master, I will come after you wherever you go". And Jesus said to him, 20 "The foxes have holes, and the birds of heaven have a resting-place; but the Son of man has nowhere to put his head". And another of the disciples said to him, 21 "Lord, let me first go and give the last honours to my father". But Jesus said to him, "Come after me; and 22 let the dead take care of their dead".

And when he had got into a boat, his disciples went 23 after him. And there came up a great storm in the sea, 24 so that the boat was covered with the waves: but he was sleeping. And they came to him, and awaking him 25 said, "Help, Lord; destruction is near". And he said 26 to them, "Why are you full of fear, O you of little faith?" Then he got up and gave orders to the wind and the sea; and there was a great calm. And the men 27 were full of wonder, saying, "What sort of man is this, that even the winds and the sea do his orders?"

#### IN THE COUNTRY OF THE GADARENES

And when he had come to the other side, to the 28 country of the Gadarenes, there came out to him from the place of the dead, two who had evil spirits, so violent that no man was able to go that way. And they gave 29 a loud cry, saying, "What have we to do with you, you Son of God? Have you come here to give us punishment before the time?" Now there was, some distance away, 30 a great herd of pigs taking their food. And the evil 31 spirits made strong prayers to him, saying, "If you send us out, let us go into the herd of pigs". And he said 32



to them, "Go". And they came out, and went into the pigs; and the herd went rushing down a sharp slope into the sea and came to their end in the water. And <sup>33</sup> their keepers took flight and went into the town and gave an account of everything, and of the men who had the evil spirits. And all the town came out to Jesus; <sup>34</sup> and seeing him they made request that he would go away from their part of the country.

## TEACHING IN CAPERNAUM

**A**ND he got into a boat and went across and came to <sup>1</sup> his town. And they took to him a man stretched <sup>2</sup> on a bed who had no power of moving; and Jesus, seeing their faith, said to the man who was ill, "Son, take heart; you have forgiveness for your sins". And <sup>3</sup> some of the scribes said among themselves, "This man has no respect for God". And Jesus, having knowledge <sup>4</sup> of what was in their minds, said, "Why are your thoughts evil? For which is the simpler, to say, You <sup>5</sup> have forgiveness for your sins; or to say, Get up and go? But so that you may see that on earth the Son of <sup>6</sup> man has authority for the forgiveness of sins," (then said he to the man who was ill) "Get up, and take up your bed, and go to your house." And he got up and <sup>7</sup> went away to his house. But when the people saw it, <sup>8</sup> they were full of fear, and gave glory to God, who had given such power to men.

And when Jesus was going from there, he saw a man <sup>9</sup> whose name was Matthew, seated at the place where taxes were taken; and he said to him, "Come after me". And he got up and went after him.

And it came about, when he was in the house taking <sup>10</sup> food, that a number of tax-farmers and sinners came and took their places with Jesus and his disciples. And when <sup>11</sup> the Pharisees saw it, they said to his disciples, "Why does your Master take food with tax-farmers and sinners?" But on hearing this he said, "Those who <sup>12</sup>

are well have no need of a medical man, but those who are ill. But go and take to heart the sense of these 15 words, 'My desire is for mercy, not offerings': for I have come not to get the upright, but sinners."

Then the disciples of John came to him, saying, "Why 14 do we and the Pharisees frequently go without food, but your disciples do not?" And Jesus said to them, 15 "Will the friends of the newly-married man be sad as long as he is with them? But the days will come when he will be taken away from them, and then will they go without food. And no man puts a bit of new cloth on 16 an old coat, for by pulling away from the old, it makes a worse hole. And men do not put new wine into old 17 wine-skins; or the skins will be burst and the wine will come out, and the skins are of no more use: but they put new wine in new wine-skins, and so the two will be safe."

While he was saying these things to them, there came 18 a ruler and gave him worship, saying, "My daughter is even now dead; but come and put your hand on her, and she will come back to life". And Jesus got up and 19 went after him, and so did his disciples. And a woman, 20 who for twelve years had had a flow of blood, came after him, and put her hand on the edge of his robe: "Because," 21 she said to herself, "if I may but put my hand on his robe, I will be made well". But Jesus, turning and seeing her, 22 said, "Daughter, take heart; your faith has made you well". And the woman was made well from that hour. And when Jesus came into the ruler's house and saw the 23 players with their instruments and the people making a noise, he said, "Make room; for the girl is not dead, 24 but sleeping". And he was laughed at by them. But 25 when the people were sent out, he went in and took her by the hand; and the girl got up. And the news of it 26 went out into all that land.

And when Jesus went on from there, two blind men 27 came after him, crying out, "Have mercy on us, you son of David". And when he had come into the house, 28

the blind men came to him; and Jesus said to them, "Have you faith that I am able to do this?" They said to him, "Yes, Lord". Then he put his hand on their 29 eyes, saying, "As your faith is, let it be done to you". And their eyes were made open. And Jesus gave them 30 a strong order not to let any man have knowledge of it. But they went out and gave news of him in all that 31 land.

And while they were going away, there came to him 32 a man without the power of talking, and with an evil spirit. And when the evil spirit had been sent out, the 33 man had the power of talking: and they were all surprised, saying, "Such a thing has never been seen in Israel". But the Pharisees said, "By the ruler of evil 34 spirits, he sends evil spirits out of men".

And Jesus went about all the towns and small places, 35 teaching in their Synagogues and preaching the good news of the kingdom and making well all sorts of disease and pain. But when he saw all the people, he was moved 36 with pity for them, because they were troubled and wandering like sheep without a keeper. Then he said 37 to his disciples, "There is much grain but not enough men to get it in. Make prayer, then, to the Lord of the 38 grain-fields, that he may send out workers to get in 10 his grain." And he got together his twelve disciples 1 and gave them the power of driving out unclean spirits, and of making well all sorts of disease and pain.

#### POWERS GIVEN TO THE TWELVE

**N**ow the names of the twelve are these: The first, 2 Simon, who is named Peter, and Andrew his brother; James the son of Zebedee and John his brother; Philip and Bartholomew; Thomas and Matthew 3 the tax-farmer; James the son of Alphaeus, and Thad-daeus; Simon the Zealot, and Judas Iscariot, who was 4 false to him. These twelve Jesus sent out and gave them 5 orders, saying,

"Do not go among the Gentiles, or into any town of Samaria, but go to the wandering sheep of the house 6 of Israel, and, on your way, say, 'The kingdom of 7 heaven is near'. Make well those who are ill, give life 8 to the dead, make lepers clean, send evil spirits out of men; freely it has been given to you, freely give. Take 9 no gold or silver or copper in your pockets; take no 10 bag for your journey, and do not take two coats, or shoes, or a stick: for the workman has a right to his food. And into whatever town or small place you go, 11 make search there for someone who is respected, and make his house your resting-place till you go away. And when you go in, say, 'May peace be on this house'. 12 And if the house is good enough, let your peace come 13 on it: but if not, let your peace come back to you. And 14 whoever will not take you in, or give ear to your words, when you go out from that house or that town, put off its dust from your feet. Truly, I say to you, It will be 15 better for the land of Sodom and Gomorrah in the day of God's judging than for that town.

"See, I send you out as sheep among wolves. Be then 16 as wise as snakes, and as gentle as doves. But be on 17 the watch against men: for they will give you up to the Sanhedrins, and in their Synagogues they will give you blows; and you will come before rulers and kings because 18 of me, for a witness to them and to the Gentiles. But 19 when you are given up into their hands, do not be troubled about what to say or how to say it: for in that hour what you are to say will be given to you; because 20 it is not you who say the words, but the Spirit of your Father in you. And brother will give up brother to 21 death, and the father his child: and children will go against their fathers and mothers, and put them to death. And you will be hated by all men because of my 22 name: but he who is strong to the end will have salvation. But when they are cruel to you in one town, take flight 23 to another: for truly I say to you, You will not have gone through the towns of Israel before the Son of man comes.

“A disciple is not greater than his master, or a servant 24  
than his lord. It is enough for the disciple that he may 25  
be as his master, and the servant as his lord. If they  
have given the name Beelzebub to the master of the  
house, how much more to those of his house! Have, 26  
then, no fear of them: because nothing is covered which  
will not come to light, or secret which will not be made  
clear. What I say to you in the dark, say in the light: 27  
and what comes to your ear secretly, say publicly from  
the house-tops. And have no fear of those who put to 28  
death the body, but are not able to put to death the soul.  
But have fear of him who has power to give soul and  
body to destruction in hell. Are not *sparrows* two a 29  
farthing? and not one of them comes to an end without  
your Father: but the hairs of your head are all num- 30  
bered. Then have no fear; you are of more value than 31  
a flock of sparrows. To everyone, then, who gives 32  
witness to me before men, I will give witness before  
my Father in heaven. But if anyone says before men 33  
that he has no knowledge of me, I will say that I have  
no knowledge of him before my Father in heaven.

“Do not have the thought that I have come to send 34  
peace on the earth; I came not to send peace but a  
sword. For I have come to put a man against his father, 35  
and the daughter against her mother, and the daughter-  
in-law against her mother-in-law: and a man will be 36  
hated by those of his house. He who has more love for 37  
his father or mother than for me is not good enough  
for me; he who has more love for son or daughter than  
for me is not good enough for me. And he who does not 38  
take his cross and come after me is not good enough for  
me. He who has the desire to keep his life will have it 39  
taken from him, and he who gives up his life because of  
me will have it given back to him.

“He who gives honour to you, gives honour to me; 40  
and he who gives honour to me gives honour to him  
who sent me. He who gives honour to a prophet in the 41  
name of a prophet will be given a prophet's reward;

and he who gives honour to an upright man in the name of an upright man will be given an upright man's reward. And whoever gives to one of these little ones <sup>42</sup> a cup of cold water only, in the name of a disciple, truly I say to you, he will not go without his reward."

#### JESUS AND JOHN THE BAPTIST

11 **A**ND it came about that when Jesus had come to the <sup>1</sup> end of giving these orders to his twelve disciples, he went away from there, teaching and preaching in their towns.

Now when John had news in prison of the works of <sup>2</sup> the Christ, he sent his disciples to say to him, "Are you <sup>3</sup> he who is to come, or are we waiting for another?" And Jesus, answering, said to them, "Go and give news <sup>4</sup> to John of the things which you are seeing and hearing: the blind see; those who were not able to, are walking; <sup>5</sup> lepers are made clean; those who were without hearing now have their ears open; the dead come to life again, and the poor have the good news given to them. And <sup>6</sup> a blessing will be on him who has no doubts about me." And when they were going away, Jesus talking of John <sup>7</sup> said to all the people, "What went you out into the waste land to see? grasses moving in the wind? But <sup>8</sup> what went you out to see? a man delicately clothed? Those who have fair robes are in kings' houses. But <sup>9</sup> why did you go out? to see a prophet? Yes, I say to you, and more than a prophet. This is he of whom it has <sup>10</sup> been said,

See, I send my servant before your face,  
Who will make ready your way before you.

Truly I say to you, Among the sons of women there <sup>1</sup> has not been a greater than John the Baptist: but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist till now, force <sup>1</sup> has been used against the kingdom of heaven, and violent

men take it. For all the prophets and the law were in 13  
 force till John. And if you are able to see it, this is 14  
 Elijah who was to come. He who has ears let him give 15  
 ear. But what comparison may I make of this genera- 16  
 tion? It is like children seated in the market-places,  
 crying out to one another, 'We made music for you and 17  
 you did not take part in the dance; we gave cries of  
 sorrow and you made no signs of grief'. For John came, 18  
 taking no food or drink, and they say, 'He has an evil  
 spirit'. The Son of man has come feasting and they say, 19  
 'See a lover of food and wine, a friend of tax-farmers and  
 sinners!' And wisdom is seen to be right by her works."

## HARD WORDS TO CAPERNAUM

Then he went on to say hard things to the towns where 20  
 most of his works of power were done, because they had  
 not been turned from their sins. "Unhappy are you, 21  
 Chorazin! Unhappy are you, Bethsaida! For if the  
 works of power which were done in you had been done  
 in Tyre and Sidon, they would have been turned from  
 their sins in days gone by, clothing themselves in hair-  
 cloth and putting dust on their heads. But I say to you, 22  
 It will be better for Tyre and Sidon in the day of judging,  
 than for you. And you, Capernaum, will you be lifted 23  
 up to heaven? you will go down into hell: for if the  
 works of power which were done in you had been done  
 in Sodom, it would have been here to this day. But I 24  
 say to you that it will be better for the land of Sodom  
 in the day of judging, than for you."

At that time Jesus made answer and said, "I give 25  
 praise to you, O Father, Lord of heaven and earth,  
 because you have kept these things secret from the wise  
 and the men of learning, and have made them clear to  
 little children. Yes, Father, for so it was pleasing in 26  
 your eyes. All things have been given to me by my 27  
 Father; and no one has knowledge of the Son, but the  
 Father; and no one has knowledge of the Father, but  
 the Son, and he to whom the Son will make it clear.

Come to me, all you who are full of care and weariness, <sup>28</sup>  
 and I will give you rest. Take my yoke on you, and let <sup>29</sup>  
 me be your teacher; for I am gentle and quiet of heart,  
 and you will have rest for your souls. For my yoke is <sup>30</sup>  
 not hard, and the weight I put on you is small."

#### THE LAW OF THE SABBATH

<sup>12</sup> **A**T that time Jesus went through the fields on the <sup>1</sup>  
 Sabbath day; and his disciples, being in need of  
 food, were taking the heads of grain. But the <sup>2</sup>  
 Pharisees, when they saw it, said to him, "See, your  
 disciples do that which it is not right to do on the  
 Sabbath". But he said to them, "Have you no know- <sup>3</sup>  
 ledge of what David did when he had need of food, and  
 those who were with him? how he went into the house <sup>4</sup>  
 of God and took for food the holy bread which it was  
 not right for him or for those who were with him to  
 take, but only for the priests? Or is it not said in the <sup>5</sup>  
 law, how the Sabbath is broken by the priests in the  
 Temple and they do no wrong? But I say to you that <sup>6</sup>  
 a greater thing than the Temple is here. But if these <sup>7</sup>  
 words had been in your minds, 'My desire is for mercy  
 and not for offerings,' you would not have been judging  
 those who have done no wrong. For the Son of man is <sup>8</sup>  
 lord of the Sabbath."

And he went from there into their Synagogue: <sup>9</sup>  
 and there was a man with a dead hand. And they put a <sup>10</sup>  
 question to him, saying, "Is it right to make a man well  
 on the Sabbath day?" so that they might have something  
 against him. And he said to them, "Which of you, <sup>11</sup>  
 having a sheep, if it gets into a hole on the Sabbath day,  
 will not put out a helping hand and get it back? Of how <sup>12</sup>  
 much more value is a man than a sheep! For this reason  
 it is right to do good on the Sabbath day." Then said <sup>13</sup>  
 he to the man, "Put out your hand". And he put it out,  
 and it was made as well as the other. But the Pharisees <sup>14</sup>  
 went out and made designs against him, how they might



put him to death. And Jesus, having knowledge of this, 15  
went away from there, and a great number went after  
him; and he made them all well, ordering them not to 16  
give people word of him: so that what was said by 17  
Isaiah the prophet might come true,

See my servant, the man of my selection, 18  
My loved one in whom my soul is well pleased:  
I will put my Spirit on him,  
And he will make my decision clear to the Gentiles.  
His coming will not be with fighting or loud cries; 19  
And his voice will not be lifted up in the streets.  
The crushed stem will not be broken by him; 20  
And the feebly burning light will he not put out,  
Till he has made righteousness overcome all.  
And in his name will the Gentiles put their hope. 21

Then they took to him one with an evil spirit, who was 22  
blind, and had no power of talking: and he made him  
well so that he had the power of talking and seeing.  
And all the people were surprised and said, "Is not this 23  
the son of David?" But the Pharisees, hearing of it, 24  
said, "This man only sends evil spirits out of men by  
Beelzebub, the ruler of evil spirits". And having know- 25  
ledge of their thoughts he said to them, "Every kingdom  
having division in itself is made waste, and every town  
or house having division in itself will come to destruc-  
tion. And if Satan sends out Satan, he makes war against 26  
himself; how then will he keep his kingdom? And if I 27  
by Beelzebub send evil spirits out of men, by whom do  
your sons send them out? So let them be your judges.  
But if I by the Spirit of God send out evil spirits, then 28  
is the kingdom of God come on you. Or how may one 29  
go into a strong man's house, and take his goods, if he  
does not first put cords round the strong man? and then  
he may take his goods. Whoever is not with me is 30  
against me; and he who does not take part with me in  
getting people together, is driving them away. So I say 31  
to you, Every sin and every evil word against God will

have forgiveness; but for evil words against the Spirit there will be no forgiveness. And whoever says a word <sup>32</sup> against the Son of man, will have forgiveness; but whoever says a word against the Holy Spirit, will not have forgiveness in this life, or in that which is to come. Make the tree good, and its fruit good; or make the <sup>33</sup> tree bad, and its fruit bad; for by its fruit you will get knowledge of the tree. You offspring of snakes, how are <sup>34</sup> you, being evil, able to say good things? because out of the heart's store come the words of the mouth. The <sup>35</sup> good man out of his good store gives good things; and the evil man out of his evil store gives evil things. And <sup>36</sup> I say to you that in the day when they are judged, men will have to give an account of every foolish word they have said. For by your words will your righteousness <sup>37</sup> be seen, and by your words you will be judged."

#### LOOKING FOR A SIGN

Then some of the scribes and Pharisees hearing this, <sup>38</sup> said to him, "Master, we are looking for a sign from you". But he, answering, said to them, "An evil and <sup>39</sup> false generation is looking for a sign; and no sign will be given to it but the sign of the prophet Jonah: for as <sup>40</sup> Jonah was three days and three nights in the stomach of the great fish, so will the Son of man be three days and three nights in the heart of the earth. The men of <sup>41</sup> Nineveh will come up in the day of judging and give their decision against this generation: because they were turned from their sins at the preaching of Jonah; and now a greater than Jonah is here. The queen of the South <sup>42</sup> will come up in the day of judging and give her decision against this generation: for she came from the ends of the earth to give ear to the wisdom of Solomon; and now a greater than Solomon is here. But the unclean <sup>43</sup> spirit, when he is gone out of a man, goes through dry places looking for rest, and getting it not. Then he says, <sup>44</sup> 'I will go back into my house from which I came out';

and when he comes, he sees that there is no one in it, but that it has been made fair and clean. Then he goes 45 and takes with him seven other spirits worse than himself, and they go in and make it their living-place: and the last condition of that man is worse than the first. Even so will it be with this evil generation."

While he was still talking to the people, his mother 46 and his brothers came, desiring to have talk with him. And one said to him, "See, your mother and your 47 brothers are outside, desiring to have talk with you". But he, in answer, said to him who gave the news, "Who 48 is my mother and who are my brothers?" And he put 49 out his hand to his disciples and said, "See, my mother and my brothers! For whoever does the pleasure of my 50 Father in heaven, he is my brother, and sister, and mother."

#### TEACHING BY THE SEASIDE

ON that day Jesus went out of the house and was 1 seated by the seaside. And great numbers of 2 people came together to him, so that he got into a boat; and the people took up their position by the sea. And he gave them teaching in the form of a story, saying, 3 "A man went out to put seeds in the earth; and while 4 he put them in, some seeds were dropped by the wayside, and the birds came and took them for food: and some 5 of the seed went among the stones where it had not much earth, and straight away it came up because the earth was not deep: and when the sun was high, it was 6 burned; and because it had no root it became dry and dead. And some went among thorns, and the thorns 7 came up and it had no room for growth: and some, 8 falling on good earth, gave fruit, some a hundred, some sixty, some thirty times as much. He who has ears, let 9 him give ear."

And the disciples came and said to him, "Why do 10 you say things to them in the form of stories?" And he 11 said to them in answer, "To you is given the knowledge

of the secrets of the kingdom of heaven, but to them it is not given. Because whoever has, to him will be given, <sup>12</sup> and he will have more; but from him who has not, even what he has will be taken away. For this reason I put <sup>13</sup> things into the form of stories; because they see without seeing, and give ear without hearing, and the sense is not clear to them. And for them the words of Isaiah <sup>14</sup> have come true,

Though you give ear, you will not get knowledge;  
And seeing, you will see, but the sense will not be  
clear to you:

For the heart of this people has become fat <sup>15</sup>  
And their ears are slow in hearing  
And their eyes are shut;  
For fear that they might see with their eyes  
And give hearing with their ears  
And become wise in their hearts  
And be turned again to me,  
So that I might make them well.

But a blessing on your eyes, because they see; and on <sup>16</sup>  
your ears, because they are open. For truly I say to you <sup>17</sup>  
that prophets and upright men had a desire to see the  
things which you see, and saw them not; and to have  
knowledge of the words which have come to your ears,  
and they had it not. Give ear, then, to the story of the <sup>18</sup>  
man who put the seeds in the earth. When the word of <sup>19</sup>  
the kingdom comes to anyone, and the sense of it is not  
clear to him, then the Evil One comes, and quickly takes  
away that which was put in his heart. This is the seed  
which was dropped by the wayside. And that which <sup>20</sup>  
went on the stones, this is he who, hearing the word,  
straight away takes it with joy; but having no root in <sup>21</sup>  
himself, he goes on for a time; and when trouble comes,  
or pain because of the word, he quickly becomes full of  
doubts. And that which went among the thorns, this is <sup>22</sup>  
he who has the word; and the cares of this life, and the  
deceits of wealth, put a stop to the growth of the word

and it gives no fruit. And the seed which was put in 23  
good earth, this is he who gives ear to the word, and  
gets the sense of it; who gives fruit, some a hundred,  
some sixty, some thirty times as much."

And he gave them another story, saying, "The king- 24  
dom of heaven is like a man who put good seed in his  
field: but while men were sleeping, one who had hate 25  
for him came and put evil seeds among the grain, and  
went away. But when the green stem came up and 26  
gave fruit, the evil plants were seen among it. And the 27  
servants of the master of the house came and said to  
him, 'Sir, did you not put good seed in your field? how  
then has it evil plants?' And he said, 'Someone has done 28  
this in hate'. And the servants say to him, 'Is it your  
pleasure that we go and take them up?' But he says, 29  
'No, for fear that by chance while you take up the evil  
plants, you may be rooting up the grain with them.  
Let them come up together till the getting in of the 30  
grain; and then I will say to the workers, Take up first  
the evil plants, and put them together for burning: but  
put the grain into my storehouse.'"

He put another story before them, saying, "The 31  
kingdom of heaven is like a grain of *mustard*-seed, which  
a man took and put in his field: which is smaller than 32  
all seeds; but when it has come up, it is greater than the  
plants, and becomes a tree, so that the birds of heaven  
come and make their resting-places in its branches".

Another story he gave to them: "The kingdom of 33  
heaven is like leaven, which a woman took, and put in  
three measures of meal, till it was all leavened".

All these things Jesus said to the people in the form 34  
of stories; and without a story he said nothing to them:  
that it might come true which was said by the prophet, 35

Opening my mouth, I will give out stories;  
I will give knowledge of things kept secret from before  
all time.

Then he went away from the people, and went into the 36

house; and his disciples came to him, saying, "Make clear to us the story of the evil plants in the field". And he made answer and said, "He who puts the good seed in the earth is the Son of man; and the field is the world; and the good seed is the sons of the kingdom; and the evil seeds are the sons of the Evil One; and he who put them in the earth is Satan; and the getting in of the grain is the end of the world; and those who get it in are the angels. As then the evil plants are got together and burned with fire, so will it be in the end of the world. The Son of man will send out his angels, and they will take out of his kingdom everything which is a cause of error, and all those who do wrong, and will put them into the fire; there will be weeping and cries of sorrow. Then will the upright be shining as the sun in the kingdom of their Father. He who has ears, let him give ear.

"The kingdom of heaven is like a secret store of wealth in a field which a man came across and put back again; and in his joy he goes and gives all he has, to get that field.

"Again, the kingdom of heaven is like a trader searching for jewels. And having come across one jewel of great price, he went and gave all he had in exchange for it.

"Again, the kingdom of heaven is like a net, which was put into the sea and took in every sort of fish: when it was full, they took it up on the sands; and seated there they put the good into vessels, but the bad they put away. So will it be in the end of the world: the angels will come and take out the bad from the good, and will put them into the fire: there will be weeping and cries of sorrow.

"Are all these things now clear to you?" They say to him, "Yes". And he said to them, "For this reason every scribe who has become a disciple of the kingdom of heaven is like the owner of a house, who gives out from his store things new and old".

And when Jesus had come to the end of these stories 53  
 he went away from there. And coming into his country, 54  
 he gave them teaching in their Synagogue, so that they  
 were greatly surprised and said, "Where did this man  
 get this wisdom, and these works of power? Is not this 55  
 the wood-worker's son? is-not his mother named Mary?  
 and his brothers James and Joseph and Simon and Judas?  
 And his sisters, are they not all with us? From where, 56  
 then, has he all these things?" And they were bitter 57  
 against him. But Jesus said to them, "A prophet is  
 nowhere without honour but in his country and among  
 his family". And the works of power which he did there 58  
 were small in number because they had no faith.

#### JOHN THE BAPTIST IS PUT TO DEATH

AT that time news of Jesus came to Herod the king; 1  
 and he said to his servants, "This is John the 2  
 Baptist; he has come back from the dead, and so  
 these powers are working in him". For Herod had 3  
 taken John and put him in prison because of Herodias,  
 his brother Philip's wife. Because John had said to him, 4  
 "It is not right for you to have her". And he would 5  
 have put him to death, but for his fear of the people,  
 because in their eyes John was a prophet. But when 6  
 Herod's birthday came, the daughter of Herodias was  
 dancing before them, and Herod was pleased with her.  
 So he gave her his word with an oath to let her have 7  
 whatever she might make request for. And she, at her 8  
 mother's suggestion, said, "Give me here on a plate the  
 head of John the Baptist". And the king was sad; but 9  
 because of his oaths and because of his guests, he gave  
 the order for it to be given to her; and he sent and had 10  
 John's head cut off in the prison. And his head was put 11  
 on a plate and given to the girl; and she took it to her  
 mother. And his disciples came, and took up his body 12  
 and put it in the earth; and they went and gave Jesus  
 news of what had taken place.

## THE FIVE CAKES OF BREAD

Now when it came to the ears of Jesus, he went away 13  
from there in a boat, to a waste place by himself: and  
the people hearing of it, went after him on foot from the  
towns. And he came out and saw a great number of 14  
people, and he had pity on them, and made well those  
of them who were ill. And when evening had come, the 15  
disciples came to him, saying, "This place is waste land,  
and the time is now past; send the people away so that  
they may go into the towns and get themselves food".  
But Jesus said to them, "There is no need for them 16  
to go away; give them food yourselves". And they 17  
say to him, "We have here but five cakes of bread  
and two fishes". And he said, "Give them to me". 18  
And he gave orders for the people to be seated on the 19  
grass; and he took the five cakes of bread and the two  
fishes, and looking up to heaven, he said words of blessing,  
and made division of the food, and gave it to the disciples,  
and the disciples gave it to the people. And they all 20  
took of the food and had enough: and they took up twelve  
baskets full of broken bits which were not used. And 21  
those who had food were about five thousand men, in  
addition to women and children.

## WALKING ON THE SEA

And straight away he made the disciples get into the 22  
boat and go before him to the other side, till he had sent  
the people away. And after he had sent the people away, 23  
he went up into the mountain by himself for prayer: and  
when evening was come, he was there by himself. But 24  
the boat was now in the middle of the sea, and was  
troubled by the waves: for the wind was against them.  
And in the fourth watch of the night he came to them, 25  
walking on the sea. And when they saw him walking 26  
on the sea, they were troubled, saying, "It is a spirit";  
and they gave cries of fear. But straight away Jesus said 27  
to them, "Take heart; it is I, have no fear". And Peter, 28



answering, said to him, "Lord, if it is you, give me the order to come to you on the water". And he said, <sup>29</sup> "Come". And Peter got out of the boat, and walking on the water, went to Jesus. But when he saw the wind, <sup>30</sup> he was in fear, and starting to go down, he gave a cry, saying, "Help, Lord". And straight away Jesus put out <sup>31</sup> his hand, and took a grip of him and said to him, "O man of little faith, why were you in doubt?" And when <sup>32</sup> they had got into the boat, the wind went down. And <sup>33</sup> those who were in the boat gave him worship, saying, "Truly you are the Son of God".

And when they had gone across, they came to land <sup>34</sup> at Gennesaret. And when the men of that place had <sup>35</sup> news of him, they sent into all the country round about, and took to him all who were ill; with the request that <sup>36</sup> they might only put their hands on the edge of his robe: and all those who did so were made well.

## CLEAN AND UNCLEAN

**T**HEN there came to Jesus from Jerusalem Pharisees <sup>1</sup> and scribes, saying, "Why do your disciples go <sup>2</sup> against the teaching of the fathers? for they take food with unwashed hands". And in answer he said to <sup>3</sup> them, "Why do you, yourselves, go against the word of God on account of the teaching which has been handed down to you? For God said, 'Give honour to your father <sup>4</sup> and mother': and, 'He who says evil of father or mother will be put to death'. But you say, 'If a man says to his <sup>5</sup> father or his mother, That by which you might have had profit from me is given to God; there is no need for <sup>6</sup> him to give honour to his father'. And you have made the word of God of no effect because of your teaching. You false ones, well did Isaiah say of you, <sup>7</sup>

This people give me honour with their lips, <sup>8</sup>  
 But their heart is far from me.  
 But their worship is to no purpose, <sup>9</sup>  
 While they give as their teaching the rules of men."

And he got the people together, and said to them, "Give 10  
ear, and let my words be clear to you: Not that which 11  
goes into the mouth makes a man unclean, but that which  
comes out of the mouth". Then the disciples came and 12  
said to him, "Did you see that the Pharisees were  
troubled when these words came to their ears?" But 13  
he said in answer, "Every plant which my Father in  
heaven has not put in the earth, will be taken up by the  
roots. Let them be: they are blind guides. And if a 14  
blind man is guiding a blind man, the two will go falling  
into a hole together." Then Peter said to him, "Make 15  
the story clear to us". And he said, "Are you, like 16  
them, still without wisdom? Do you not see that what- 17  
ever goes into the mouth goes on into the stomach, and  
is sent out as waste? But the things which come out of 18  
the mouth come from the heart; and they make a man  
unclean. For out of the heart come evil thoughts, the 19  
taking of life, broken faith between the married, unclean  
desires of the flesh, taking of property, false witness,  
bitter words: these are the things which make a man 20  
unclean; but to take food with unwashed hands does not  
make a man unclean."

And Jesus went away from there into the country of 21  
Tyre and Sidon. And a woman of Canaan came out 22  
from those parts, crying and saying, "Have pity on me,  
O Lord, son of David; my daughter is greatly troubled  
with an unclean spirit". But he gave her no answer. 23  
And his disciples came and said to him, "Send her away,  
for she is crying after us". But he made answer and 24  
said, "I was sent only to the wandering sheep of the  
house of Israel". But she came and gave him worship, 25  
saying, "Help, Lord". And he made answer and said, 26  
"It is not right to take the children's bread and give it  
to the dogs". But she said, "Yes, Lord: but even the 27  
dogs take the bits from under their masters' table".  
Then Jesus answering said to her, "O woman, great is 28  
your faith: let your desire be done". And her daughter  
was made well from that hour.

And Jesus went from there and came to the sea of 29  
Galilee; and he went up into the mountain, and took his  
seat there. And there came to him great numbers of 30  
people having with them those who were broken in  
body, or blind, or without voice, or wounded, or ill in  
any way, and a number of others; they put them down  
at his feet and he made them well: so that the people 31  
were full of wonder when they saw that those who had  
no voice were talking, the feeble were made strong,  
those whose bodies were broken had the power of  
walking, and the blind were able to see: and they gave  
glory to the God of Israel.

#### THE SEVEN CAKES OF BREAD

And Jesus got his disciples together, and said, "I have 32  
pity for the people, because they have now been with  
me three days and have no food: and I will not send  
them away without food, or they will have no strength  
for the journey". And the disciples say to him, "How 33  
may we get enough bread in a waste place, to give food  
to such a number of people?" And Jesus says to them, 34  
"How much bread have you?" And they said, "Seven  
cakes, and some small fishes". Then he gave an order 35  
to the people to be seated on the earth; and he took the 36  
seven cakes of bread and the fishes; and having given  
praise, he gave the broken bread to the disciples, and  
the disciples gave it to the people. And they all took 37  
food, and had enough; and they took up of the broken  
bits, seven baskets full. And there were four thousand 38  
men who took food, together with women and children.  
And when he had sent the people away, he got into the 39  
boat, and came into the country of Magadan.

#### THE SIGN OF JONAH

AND the Pharisees and Sadducees came, and testing 1  
him, made a request to him to give them a sign  
from heaven. But in answer he said to them, "At 2  
nightfall you say, 'The weather will be good, for the

sky is red'. And in the morning, 'The weather will be 3  
bad today, for the sky is red and angry'. You are able  
to see the face of heaven, but not the signs of the times.  
An evil and false generation is searching after a sign; 4  
and no sign will be given to it, but the sign of Jonah."  
And he went away from them.

And when the disciples came to the other side they 5  
had not taken thought to get bread. And Jesus said to 6  
them, "Take care to have nothing to do with the leaven  
of the Pharisees and Sadducees". And they were 7  
reasoning among themselves, saying, "We took no  
bread". And Jesus, seeing it, said, "O you of little 8  
faith, why are you reasoning among yourselves, because  
you have no bread? Do you still not see, or keep in 9  
mind the five cakes of bread of the five thousand, and  
the number of baskets you took up? Or the seven cakes 10  
of bread of the four thousand, and the number of baskets  
you took up? How is it that you do not see that I was 11  
not talking to you about bread but about keeping away  
from the leaven of the Pharisees and Sadducees?" Then 12  
they saw that it was not the leaven of bread which he  
had in mind, but the teaching of the Pharisees and  
Sadducees.

#### THE ROCK AND THE CHURCH

Now when Jesus had come into the parts of Caesarea 13  
Philippi, he said, questioning his disciples, "Who do  
men say that the Son of man is?" And they said, "Some 14  
say John the Baptist; some, Elijah; and others, Jeremiah,  
or one of the prophets". He says to them, "But who 15  
do you say that I am?" And Simon Peter made answer 16  
and said, "You are the Christ, the Son of the living  
God". And Jesus made answer and said to him, "A 17  
blessing on you, Simon Bar-jonah: because this know-  
ledge has not come to you from flesh and blood, but  
from my Father in heaven. And I say to you that you 18  
are Peter, and on this rock will my church be based;

and the doors of hell will not overcome it. I will give <sup>19</sup> to you the keys of the kingdom of heaven: and whatever is fixed by you on earth will be fixed in heaven: and whatever you make free on earth will be made free in heaven." Then he gave orders to the disciples to give <sup>20</sup> no man word that he was the Christ.

From that time Jesus went on to make clear to his <sup>21</sup> disciples, how he would have to go up to Jerusalem and undergo much at the hands of those in authority and the chief priests and scribes, and be put to death, and the third day come again from the dead. And Peter pro- <sup>22</sup> testing said to him, "Be it far from you, Lord; it is impossible that this will come about". But he, turning <sup>23</sup> to Peter, said, "Get out of my way, Satan: you are a danger to me because your mind is not on the things of God, but on the things of men". Then Jesus said to his <sup>24</sup> disciples, "If any man would come after me, let him give up all, and take up his cross, and come after me. Because whoever has a desire to keep his life safe will <sup>25</sup> have it taken from him; but whoever gives up his life because of me will have it given back to him. For what <sup>26</sup> profit has a man, if he gets all the world with the loss of his life? or what will a man give in exchange for his life? For the Son of man will come in the glory of his <sup>27</sup> Father with his angels; and then he will give to every man the reward of his works. Truly I say to you, There <sup>28</sup> are some of those here who will not have a taste of death, till they see the Son of man coming in his kingdom."

#### THE VOICE FROM THE CLOUD

**A**ND after six days Jesus takes with him Peter, and <sup>1</sup> James, and John his brother, and makes them go up with him into a high mountain by themselves. And he was changed in form before them; and his face <sup>2</sup> was shining as the sun, and his clothing became white as light. And Moses and Elijah came before their eyes, <sup>3</sup>

talking with him. And Peter made answer and said to Jesus, "Lord, it is good that we are here: if you will let me, I will make here three tents, one for you, and one for Moses, and one for Elijah". While he was still talking, a bright cloud came over them: and a voice out of the cloud, saying, "This is my dearly-loved Son with whom I am well pleased; give ear to him". And at these words the disciples went down on their faces in great fear. And Jesus came and put his hand on them and said, "Get up and have no fear". And lifting up their eyes, they saw no one, but Jesus only.

And when they were coming down from the mountain, Jesus gave them orders, saying, "Let no man have word of what you have seen, till the Son of man has come again from the dead". And his disciples questioning him, said, "Why, then, do the scribes say that Elijah has to come first?" And in answer he said, "Elijah truly has to come and put all things right: but I say to you that Elijah has come, and they had no knowledge of him, but did to him whatever they were pleased to do; the same will the Son of man undergo at their hands". Then the disciples saw that he was talking to them of John the Baptist.

And when they came to the people, a man went down on his knees to him, saying, "Lord have mercy on my son: for he is off his head, and is in great pain; and frequently he goes falling into the fire, and frequently into the water. And I took him to your disciples, and they were not able to make him well." And Jesus answering, said, "O false and foolish generation, how long will I be with you? how long will I put up with you? let him come here to me". And Jesus gave orders to the unclean spirit, and it went out of him: and the boy was made well from that hour. Then the disciples came to Jesus privately, and said, "Why were we not able to send it out?" And he says to them, "Because of your little faith: for truly I say to you, If you have faith as a grain of *mustard*-seed, you will say to this

mountain, 'Be moved from this place to that'; and it will be moved; and nothing will be impossible to you".

And while they were going about in Galilee, Jesus <sup>22</sup> said to them, "The Son of man will be given up into the hands of men; and they will put him to death, and <sup>23</sup> the third day he will come again from the dead". And they were very sad.

And when they had come to Capernaum, those who <sup>24</sup> took the Temple tax came to Peter and said, "Does not your master make payment of the Temple tax?" He <sup>25</sup> says, "Yes". And when he came into the house, Jesus said to him, "What is your opinion, Simon? from whom do the kings of the earth get payment or tax? from their sons or from other people?" And when he said, "From <sup>26</sup> other people," Jesus said to him, "Then are the sons free. But, so that we may not be a cause of trouble to <sup>27</sup> them, go to the sea, and let down a hook, and take the first fish which comes up; and in his mouth you will see a bit of money: take that, and give it to them for me and you."

#### JESUS AND THE CHILDREN

<sup>8</sup> **I**N that hour the disciples came to Jesus, saying, "Who <sup>1</sup> is greatest in the kingdom of heaven?" And he took <sup>2</sup> a little child, and put him in the middle of them, and <sup>3</sup> said, "Truly I say to you, If you do not have a change of heart and become as little children, you will not go into the kingdom of heaven. Whoever, then, will make <sup>4</sup> himself as low as this little child, the same is the greatest in the kingdom of heaven. And whoever gives honour <sup>5</sup> to one such little child in my name, gives honour to me: but whoever is a cause of trouble to one of these little <sup>6</sup> ones who have faith in me, it would be better for him to have a great stone fixed to his neck, and to come to his end in the deep sea. A curse is on the earth because <sup>7</sup> of trouble! for it is necessary for trouble to come; but unhappy is that man through whom the trouble comes.

And if your hand or your foot is a cause of trouble, let <sup>8</sup>  
it be cut off and put it away from you: it is better for  
you to go into life with the loss of a hand or a foot, than  
having two hands or two feet, to go into the eternal  
fire. And if your eye is a cause of trouble to you, take <sup>9</sup>  
it out, and put it away from you: it is better for you to  
go into life with one eye, than having two eyes, to go  
into the hell of fire. Let it not seem to you that one of <sup>10</sup>  
these little ones is of no value; for I say to you that in  
heaven their angels see at all times the face of my Father  
in heaven. What would you say now? if a man has a <sup>12</sup>  
hundred sheep, and one of them has gone out of the way,  
will he not let the ninety-nine be, and go to the moun-  
tains in search of the wandering one? And if he comes <sup>13</sup>  
across it, truly I say to you, he has more joy over it  
than over the ninety-nine which have not gone out of  
the way. Even so it is not the pleasure of your Father <sup>14</sup>  
in heaven for one of these little ones to come to de-  
struction.

“And if your brother does wrong to you, go, make <sup>15</sup>  
clear to him his error between you and him in private:  
if he gives ear to you, you have got your brother back  
again. But if he will not give ear to you, take with you <sup>16</sup>  
one or two more, that by the lips of two or three  
witnesses every word may be made certain. And if he <sup>17</sup>  
will not give ear to them, let it come to the hearing of  
the church: and if he will not give ear to the church,  
let him be to you as a Gentile and a tax-farmer. Truly <sup>18</sup>  
I say to you, Whatever things are fixed by you on earth  
will be fixed in heaven: and whatever you make free on  
earth will be made free in heaven. Again, I say to you, <sup>19</sup>  
that if two of you are in agreement on earth about any-  
thing for which they will make a request, it will be done  
for them by my Father in heaven. For where two or three <sup>20</sup>  
are come together in my name, there am I among them.”

Then Peter came and said to him, “Lord, what <sup>21</sup>  
number of times may my brother do wrong against me,  
and I give him forgiveness? till seven times?” Jesus <sup>22</sup>



says to him, "I say not to you, Till seven times; but, Till seventy times seven. For this reason the kingdom 23 of heaven is like a king, who went over his accounts with his servants. And at the start, one came to him 24 who was in his debt for ten thousand pounds. And 25 because he was not able to make payment, his lord gave orders for him, and his wife, and his sons and daughters, and all he had, to be given for money, and payment to be made. So the servant went down on his face and 26 gave him worship, saying, 'Lord, give me time to make payment, and I will give you all'. And the lord of that 27 servant, being moved with pity, let him go, and made him free of the debt. But that servant went out, and 28 meeting one of the other servants, who was in debt to him for one hundred pence, he took him by the throat, saying, 'Make payment of your debt'. So that servant 29 went down on his face requesting him and saying, 'Give me time and I will make payment to you'. And he 30 would not: but went and put him into prison, till he had made payment of the debt. So when the other servants 31 saw what was done, they were very sad, and came and gave word to their lord of what had been done. Then 32 his lord sent for him, and said, 'You evil servant; I made you free of all that debt, because of your request to me: was it not right for you to have mercy on the other 33 servant, even as I had mercy on you?' And his lord 34 was very angry, and put him in the hands of those who would give him punishment, till he made payment of all the debt. So will my Father in heaven do to you, 35 if you do not everyone, from your hearts, give forgiveness to his brother."

## TEACHING ON MARRIED LIFE

AND it came about that after saying these words, Jesus 1 went away from Galilee, and came into the parts of Judaea on the other side of Jordan. And a great 2 number went after him; and he made them well there.

And certain Pharisees came to him, testing him, and saying, "Is it right for a man to put away his wife for every cause?" And he said, in answer, "Have you not seen in the Writings, that he who made them at the first made them male and female, and said, 'For this cause will a man go away from his father and mother, and be joined to his wife; and the two will become one flesh'? So that they are no longer two, but one flesh. Then let not that which has been joined by God be parted by man." They say to him, "Why then did Moses give orders that a husband might give her a record of putting away and be free from her?" He says to them, "Moses, because of your hard hearts, let you put away your wives: but it has not been so from the first. And I say to you, Whoever puts away his wife for any other cause than the loss of her virtue, and takes another, is untrue in married life: and he who takes her as his wife when she is put away, is untrue in married life." The disciples say to him, "If this is the position of a man in relation to his wife, it is better not to be married". But he said to them, "Not all men are able to take in this saying, but only those to whom it is given. For there are men who, from birth, were without sex: and there are some who were made so by men: and there are others who have made themselves so for the kingdom of heaven. He who is able to take it, let him take it."

"OF SUCH IS THE KINGDOM OF HEAVEN"

Then some people took little children to him, so that he might put his hands on them in blessing: and the disciples said sharp words to them. But Jesus said, "Let the little ones come to me, and do not keep them away: for of such is the kingdom of heaven". And he put his hands on them, and went away.

And one came to him and said, "Master, what good thing have I to do, so that I may have eternal life?"

And he said to him, "Why are you questioning me 17  
about what is good? One there is who is good: but if  
you have a desire to go into life, keep the rules of the  
law." He says to him, "Which?" And Jesus said, 18  
"Do not put anyone to death, Do not be untrue in  
married life, Do not take what is not yours, Do not give  
false witness, Give honour to your father and your 19  
mother: and, Have love for your neighbour as for your-  
self". The young man says to him, "All these things 20  
have I done: what more is there?" Jesus said to him, 21  
"If you have a desire to be complete, go, get money  
for your property, and give it to the poor, and you will  
have wealth in heaven: and come after me". But hearing 22  
these words the young man went away sorrowing: for  
he had much property.

And Jesus said to his disciples, "Truly I say to you, 23  
It is hard for a man with much money to go into the  
kingdom of heaven. And again I say to you, It is simpler 24  
for a *camel* to go through a needle's eye, than for a man  
with much money to go into the kingdom of God." 25  
And the disciples, hearing this, were greatly surprised,  
saying, "Who then may have salvation?" And Jesus, 26  
looking at them, said, "With men this is not possible;  
but with God all things are possible". Then Peter said 27  
to him, "See, we have given up everything and have  
come after you; what then will we have?" And Jesus 28  
said to them, "Truly I say to you that in the time when  
all things are made new, and the Son of man is seated in  
his glory, you who have come after me will be seated  
on twelve seats, judging the twelve tribes of Israel.  
And everyone who has given up houses, or brothers, 29  
or sisters, or father, or mother, or child, or land, for  
my name, will be given a hundred times as much, and  
have eternal life. But a great number who are first will 30  
be last, and some who are last will be first. For the 1  
kingdom of heaven is like the master of a house, who  
went out early in the morning to get workers into his  
vine-garden. And when he had made an agreement with 2

the workmen for a penny a day, he sent them into his vine-garden. And he went out about the third hour, and saw others in the market-place doing nothing; and he said to them, 'Go into the vine-garden with the others, and whatever is right I will give you'. And they went to work. Again he went out about the sixth and the ninth hour, and did the same. And about the eleventh hour he went out and saw others doing nothing; and he says to them, 'Why are you here all the day doing nothing?' They say to him, 'Because no man has given us work'. He says to them, 'Go in with the rest, into the vine-garden'. And when evening came, the lord of the vine-garden said to his manager, 'Let the workers come, and give them their payment, from the last to the first'. And when those men came who had gone to work at the eleventh hour, they were given every man a penny. Then those who came first had the idea that they would get more; and they, like the rest, were given a penny. And when they got it, they made a protest against the master of the house, saying, 'These last have done only one hour's work, and you have made them equal to us, who have undergone the hard work of the day and the burning heat'. But he, in answer, said to one of them, 'Friend, I do you no wrong: did you not make an agreement with me for a penny? Take what is yours, and go away; it is my pleasure to give to this last, even as to you. Have I not the right to do as seems good to me with what is mine? or is your eye evil, because I am good?' So the last will be first, and the first last."

#### THE SON OF MAN WILL BE PUT TO DEATH

And when Jesus was going up to Jerusalem, he took the twelve disciples on one side, and said to them, "See, we go up to Jerusalem; and the Son of man will be given into the hands of the chief priests and scribes; and they will give orders for him to be put to death, and will give

him up to the Gentiles to be made sport of, and to be whipped, and to be put to death on the cross: and the third day he will come back again from the dead".

Then the mother of the sons of Zebedee came to him <sup>20</sup> with her sons, giving him worship and making a request of him. And he said to her, "What is your desire?" <sup>21</sup> She says to him, "Let my two sons be seated, the one at your right hand, and the other at your left, in your kingdom". But Jesus made answer and said, "You <sup>22</sup> have no idea what you are requesting. Are you able to take of the cup which I am about to take?" They say <sup>23</sup> to him, "We are able". He says to them, "Truly, you will take of my cup: but to be seated at my right hand and at my left is not for me to give, but it is for those for whom my Father has made it ready". And when it <sup>24</sup> came to the ears of the ten, they were angry with the two brothers. But Jesus said to them, "You see that <sup>25</sup> the rulers of the Gentiles are lords over them, and their great ones have authority over them. Let it not be so <sup>26</sup> among you: but if anyone has a desire to become great among you, let him be your servant; and whoever has <sup>27</sup> a desire to be first among you, let him take the lowest place: even as the Son of man came not to have servants, <sup>28</sup> but to be a servant, and to give his life for the salvation of great numbers of men."

And when they were going out from Jericho, a great <sup>29</sup> number went after him. And two blind men seated by <sup>30</sup> the wayside, when they had the news that Jesus was going by, gave a loud cry, saying, "Lord, son of David, have mercy on us". And the people gave them orders <sup>31</sup> to be quiet; but they went on crying even louder, "Lord, son of David, have mercy on us". And Jesus, stopping, <sup>32</sup> sent for them, and said, "What would you have me do to you?" They say to him, "Lord, that our eyes may <sup>33</sup> be open". And Jesus, being moved with pity, put his <sup>34</sup> fingers on their eyes: and straight away they were able to see, and went after him.

## "GLORY TO THE SON OF DAVID"

21 **A**ND when they were near Jerusalem, and had come 1  
to Bethphage, to the mountain of Olives, Jesus  
sent two disciples, saying to them, "Go into the 2  
little town in front of you, and straight away you will  
see an ass with a cord round her neck, and a young one  
with her; let them loose and come with them to me.  
And if anyone says anything to you, you will say, 'The 3  
Lord has need of them'; and straight away he will send  
them." Now this took place, so that these words of the 4  
prophet might come true,

Say to the daughter of Zion,  
See, your King comes to you,  
Gentle and seated on an ass,  
And on a young ass.

5

And the disciples went and did as Jesus had given them 6  
orders, and got the ass and the young one, and put their 7  
clothing on them, and he took his seat on it. And all 8  
the people put their clothing down in the way; and  
others got branches from the trees, and put them down  
in the way. And those who went before him, and those 9  
who came after, gave loud cries, saying, "Glory to the  
son of David: A blessing on him who comes in the  
name of the Lord; Glory in the highest". And when 10  
he came into Jerusalem, all the town was moved, saying,  
"Who is this?" And the people said, "This is the 11  
prophet Jesus, from Nazareth of Galilee".

## TEACHING IN THE TEMPLE

And Jesus went into the Temple and sent out all who 12  
were trading there, overturning the tables of the money-  
changers and the seats of those trading in doves. And 13  
he said to them, "It is in the Writings, 'My house is  
to be named a house of prayer,' but you are making it  
a hole of thieves". And the blind, and the broken in 14

body, came to him in the Temple, and he made them well. But when the chief priests and the scribes saw the works of power which he did, and the children crying out in the Temple, "Glory to the son of David"; they were angry and said to him, "Have you any idea what these are saying?" And Jesus said to them, "Yes: have you not seen in the Writings, 'From the lips of children and babies at the breast you have made your praise complete'?" And he went away from them, and went out of the town to Bethany, and was there for the night.

Now in the morning while he was coming back to the town, he had a desire for food. And seeing a fig-tree by the wayside, he came to it, and saw nothing on it, but leaves only; and he said to it, "Let there be no fruit from you from this time forward for ever". And straight away the fig-tree became dry and dead. And when the disciples saw it, they were surprised, saying, "How did the fig-tree become dry in so short a time?" And Jesus in answer said to them, "Truly I say to you, If you have faith, without doubting, not only may you do what has been done to the fig-tree, but even if you say to this mountain, 'Be taken up and put into the sea,' it will be done. And all things, whatever you make request for in prayer, having faith, you will get."

And when he had come into the Temple, the chief priests and those in authority over the people came to him while he was teaching, and said, "By what authority do you do these things? and who gave you this authority?" And Jesus said to them in answer, "I will put one question to you, and if you give me the answer, I will say by what authority I do these things. The baptism of John, where did it come from? from heaven or from men?" And they were reasoning among themselves, saying, "If we say, 'From heaven'; he will say to us, 'Why then did you not have faith in him?' But if we say, 'From men'; we are in fear of the people, because all take John to be a prophet." And they made answer and said, "We have no idea". Then he said to

them, "And I will not say to you by what authority I do these things. But how does it seem to you? 28 A man had two sons; and he came to the first, and said, 'Son, go and do work today in the vine-garden'. And 29 he said in answer, 'I will not': but later, changing his decision, he went. And he came to the second and said 30 the same. And he made answer, and said, 'I go, sir': and went not. Which of the two did his father's 31 pleasure?" They say, "The first". Jesus said to them, "Truly I say to you, that tax-farmers and loose women are going into the kingdom of God before you. For 32 John came to you in the way of righteousness, and you had no faith in him, but the tax-farmers and the loose women had faith in him: and you, when you saw it, did not even have regret for your sins, so as to have faith in him.

"Give ear to another story. A master of a house made 33 a vine-garden, and put a wall round it, and put in a crushing-machine for the wine, and made a tower, and let it out to field workers, and went into another country. And when the time for the fruit came near, he sent his 34 servants to the workmen, to get the fruit. And the 35 workmen made an attack on his servants, giving blows to one, putting another to death, and stoning another. Again, he sent other servants more in number than the 36 first: and they did the same to them. But after that he 37 sent his son to them, saying, 'They will have respect for my son'. But when the workmen saw the son, they 38 said among themselves, 'This is he who will one day be the owner of the property; come, let us put him to death, and take his heritage'. And they took him and, 39 driving him out of the vine-garden, put him to death. When, then, the lord of the vine-garden comes, what 40 will he do to those workmen?" They say to him, "He 41 will put those cruel men to a cruel death, and will let out the vine-garden to other workmen, who will give him the fruit when it is ready". Jesus says to them, 42 "Did you never see in the holy Writings,



The stone which the builders put on one side,  
 The same has been made the chief stone of the building:  
 This was the Lord's doing,  
 And it is a wonder in our eyes?

For this reason I say to you, The kingdom of God will <sup>43</sup>  
 be taken away from you, and will be given to a nation  
 producing the fruits of it. Any man falling on this stone <sup>44</sup>  
 will be broken, but he on whom it comes down will be  
 crushed to dust." And when his stories came to the ears <sup>45</sup>  
 of the chief priests and the Pharisees, they saw that he  
 was talking of them. And though they had a desire to <sup>46</sup>  
 take him, they were in fear of the people, because in  
 their eyes he was a prophet.

AND Jesus, talking to them again in stories, said: <sup>1</sup>  
 "The kingdom of heaven is like a certain king, <sup>2</sup>  
 who made a feast when his son was married, and <sup>3</sup>  
 sent out his servants to get in the guests to the feast:  
 and they would not come. Again he sent out other <sup>4</sup>  
 servants, with orders to say to the guests, 'See, I have  
 made ready my feast: my oxen and my fat beasts have  
 been put to death, and all things are ready: come to the  
 feast'. But they gave no attention, and went about their <sup>5</sup>  
 business, one to his farm, another to his trade: and the <sup>6</sup>  
 rest put violent hands on his servants, and did evil to  
 them, and put them to death. But the king was angry; <sup>7</sup>  
 and he sent his armies, and those who had put his  
 servants to death he gave to destruction, burning down  
 their town with fire. Then he said to his servants, 'The <sup>8</sup>  
 feast is ready but the guests were not good enough.  
 Go then to the cross-roads, and get all those whom you <sup>9</sup>  
 see to come to the bride-feast.' And those servants went <sup>10</sup>  
 out into the streets, and got together all those whom  
 they came across, bad and good: and the feast was full  
 of guests. But when the king came in to see the guests, <sup>11</sup>  
 he saw there a man who had not on a guest's robe; and <sup>12</sup>  
 he says to him, 'Friend, how came you in here not  
 having a guest's robe?' And he had nothing to say.

Then the king said to the servants, 'Put cords round his hands and feet and put him out into the dark; there will be weeping and cries of sorrow'. For out of all to whom the good news has come, only a small number will get salvation."

#### TO CAESAR OR TO GOD

Then the Pharisees went and had a meeting to see how they might make use of his words to take him. And they sent to him their disciples, with the Herodians, saying, "Master, we see that you are true, and that you are teaching the true way of God, and have no fear of anyone: because you have no respect for a man's position. Give us, then, your opinion of this: Is it right to give tax to Caesar, or not?" But Jesus saw their trick and said, "Oh false ones, why are you attempting to put me in the wrong? Let me see the tax money." And they gave him a penny. And he said to them, "Whose is this image and name on it?" They say to him, "Caesar's". Then he said to them, "Give to Caesar the things which are Caesar's; and to God the things which are God's". And hearing it, they were full of wonder, and went away from him.

On the same day there came to him the Sadducees, who say that there is no coming back from the dead: and they put a question to him, saying, "Master, Moses said, 'If a man, at the time of his death, has no children, let his brother take his wife, and get a family for his brother'; now there were among us seven brothers; and the first was married and at his death, having no seed, gave his wife to his brother; in the same way the second and the third, up to the seventh. And last of all the woman came to her end. When they come back from the dead, then, whose wife will she be of the seven? because they all had her." But Jesus said to them in answer, "You are in error, not having knowledge of the holy Writings, or of the power of God. For when they come back from the dead there are no husbands

and wives, but they are as the angels in heaven. But as <sup>31</sup>  
 for the future life, have you no knowledge of what was  
 said to you by God in the Writings: 'I am the God of <sup>32</sup>  
 Abraham, and the God of Isaac, and the God of Jacob'?  
 God is not the God of the dead but of the living." And <sup>33</sup>  
 the people hearing it were surprised at his teaching.

#### THE CHIEF RULE IN THE LAW

But the Pharisees, hearing how the mouths of the <sup>34</sup>  
 Sadducees had been stopped, came together; and one <sup>35</sup>  
 of them, a teacher of the law, put a question to him,  
 testing him, and saying, "Master, which is the chief <sup>36</sup>  
 rule in the law?" And he said to him, "Have love for <sup>37</sup>  
 the Lord your God with all your heart, and with all your  
 soul, and with all your mind. This is the first and greatest <sup>38</sup>  
 rule. And a second like it is this, Have love for your <sup>39</sup>  
 neighbour as for yourself. On these two rules all the <sup>40</sup>  
 law and the prophets are based."

Now while the Pharisees were together, Jesus put a <sup>41</sup>  
 question to them, saying, "What is your opinion of the <sup>42</sup>  
 Christ? whose son is he?" They say to him, "The son  
 of David". He says to them, "How then does David <sup>43</sup>  
 in the Spirit give him the name of Lord, saying,

The Lord said to my Lord, 44

Be seated at my right hand,

Till I put under your feet all those who are against you?

If David then gives him the name of Lord, how is he <sup>45</sup>  
 his son?" And no one was able to give him an answer, <sup>46</sup>  
 and so great was their fear of him, that from that day  
 no one put any more questions to him.

#### THE CURSE ON THE SCRIBES AND PHARISEES

**T**HEN Jesus said to the people and to his disciples: <sup>1</sup>  
 "The scribes and the Pharisees have the authority <sup>2</sup>  
 of Moses; all things, then, which they give you <sup>3</sup>  
 orders to do, these do and keep: but do not take their

works as your example for they say and do not. They make hard laws and put great weights on men's backs; but they themselves will not put a finger to them. But all their works they do so as to be seen by men: for they make wide their *Phylacteries*, and the edges of their robes, and the things desired by them are the first places at feasts, and the chief seats in the Synagogues, and words of respect in the market-places, and to be named by men, Teacher. But you may not be named Teacher: for one is your teacher, and you are all brothers. And give no man the name of father on earth: because one is your Father, who is in heaven. And you may not be named guides: because one is your Guide, even Christ. But let the greatest among you be your servant. And whoever makes himself high will be made low, and whoever makes himself low will be made high.

"But a curse is on you, scribes and Pharisees, false ones! because you are shutting the kingdom of heaven against men: for you do not go in yourselves, and those who are going in, you keep back.

"A curse is on you, scribes and Pharisees, false ones! for you go about land and sea to get one disciple, and having him, you make him twice as much a son of hell as yourselves.

"A curse is on you, blind guides, who say, 'Whoever takes an oath by the Temple, it is nothing; but whoever takes an oath by the gold of the Temple, he is responsible'. You foolish ones and blind: which is greater, the gold, or the Temple which makes the gold holy? And, 'Whoever takes an oath by the altar, it is nothing; but whoever takes an oath by the offering which is on it, he is responsible'. You blind ones: which is greater, the offering, or the altar which makes the offering holy? He, then, who takes an oath by the altar, takes it by the altar and by all things on it. And he who takes an oath by the Temple, takes it by the Temple, and by him whose house it is. And he who takes an oath by heaven, takes it by the seat of God, and by him who is seated on it.

"A curse is on you, scribes and Pharisees, false ones! 23  
for you make men give a tenth of all sorts of sweet-smelling plants, but you give no thought to the more important things of the law, righteousness, and mercy, and faith; and it was right for you to do these, but not to let the others go undone. You blind guides, who take 24  
out a fly from your drink, but make no trouble over a *camel*.

"A curse is on you, scribes and Pharisees, false ones! 25  
for you make clean the outside of the cup and of the plate, but inside they are full of violent behaviour and uncontrolled desire. You blind Pharisee, first make clean 26  
the inside of the cup and of the plate, so that the outside may become equally clean.

"A curse is on you, scribes and Pharisees, false ones! 27  
for you are like the resting-places of the dead, which are made white, and seem beautiful on the outside, but inside are full of dead men's bones and of all unclean things. Even so you seem to men to be full of righteous- 28  
ness, but inside you are all false and full of wrongdoing.

"A curse is on you, scribes and Pharisees, false ones! 29  
because you put up buildings for housing the dead bodies of the prophets, and make fair the last resting-places of good men, and say, 'If we had been living in the days 30  
of our fathers, we would not have taken part with them in the blood of the prophets'. So that you are witnesses 31  
against yourselves that you are the sons of those who put the prophets to death. Make full, then, the measure 32  
of your fathers. You snakes, offspring of snakes, how 33  
will you be kept from the punishment of hell? For this 34  
reason, I send you prophets, and wise men, and scribes: some of them you will put to death and put on the cross, and to some of them you will give blows in your Synagogues, driving them from town to town; so that 35  
on you may come all the blood of the upright on the earth, from the blood of upright Abel to the blood of Zachariah son of Barachiah, whom you put to death

between the Temple and the altar. Truly, I say to you, <sup>36</sup>  
All these things will come on this generation.

“O Jerusalem, Jerusalem, putting to death the prophets, <sup>37</sup>  
and stoning those who are sent to her! Again and again  
would I have taken your children to myself as a bird takes  
her young ones under her wings, and you would not! See, <sup>38</sup>  
your house is made waste. For I say to you, You will <sup>39</sup>  
not see me from this time till you say, ‘A blessing on  
him who comes in the name of the Lord’.”

#### ON THE MOUNTAIN OF OLIVES

<sup>24</sup> **A**ND Jesus went out of the Temple, and on the way <sup>1</sup>  
his disciples came to him, pointing out the buildings  
of the Temple. But he, answering, said to them, <sup>2</sup>  
“See you not all these things? truly I say to you that  
here there will not be one stone resting on another,  
which will not be pulled down”.

And while he was seated on the mountain of Olives, <sup>3</sup>  
the disciples came to him privately, saying, “Make clear  
to us, when will these things be? and what will be the  
sign of your coming and of the end of the world?” And <sup>4</sup>  
Jesus said to them in answer, “Take care that you are  
not tricked. For people will come in my name, saying, <sup>5</sup>  
‘I am the Christ’; and a number will be turned from the  
true way through them. And news will come to you of <sup>6</sup>  
wars and talk of wars: do not be troubled: for these  
things have to be; but it is still not the end. For nation <sup>7</sup>  
will be moved against nation, and kingdom against  
kingdom, and men will be without food, and the earth  
will be shaking in different places; but all these things <sup>8</sup>  
are the first of the troubles. Then they will be cruel to <sup>9</sup>  
you, and will put you to death: and you will be hated by  
all nations because of my name. And numbers of people <sup>10</sup>  
will be turned from the right way and will give one  
another up, and have hate for one another. And <sup>11</sup>  
a number of false prophets will come, causing error. And <sup>12</sup>  
because wrongdoing will be increased, the love of most

people will become cold. But he who goes through to 13  
the end will get salvation. And this good news of the 14  
kingdom will be given through all the world for a witness  
to all nations; and then the end will come.

“When, then, you see in the holy place the unclean 15  
thing which makes destruction, of which word was given  
by Daniel the prophet” (let this be clear to the reader),  
“then let those who are in Judaea go in flight to the 16  
mountains: let not him who is on the house-top go down 17  
to take anything out of his house: and let not him who 18  
is in the field go back to get his coat. But it will be hard 19  
for women who are with child and for those with babies  
at the breast in those days. And say a prayer that your 20  
flight may not be in the winter, or on a Sabbath.  
Because in those days there will be great sorrow, such 21  
as there has not been from the start of the world till  
now, or ever will be. And if those days had not been 22  
made short there would have been no salvation for any,  
but because of the saints those days will be made short.  
Then if any man says to you, ‘See, here is the Christ,’ 23  
or, ‘Here’; do not put faith in him; for there will come 24  
up false Christs, and false prophets, who will do great  
signs and wonders; so that if possible even the saints  
might be tricked. See, I have made it clear to you before 25  
it comes about. If, then, they say to you, ‘See, he is in 26  
the waste land’; go not out: ‘See, he is in the inner  
rooms’; put no faith in it. Because as in a thunderstorm 27  
the bright light coming from the east is seen even in the  
west; so will be the coming of the Son of man. Wherever 28  
the dead body is, there will the eagles come together.

“But straight away, after the trouble of those days, the 29  
sun will be made dark and the moon will not give her  
light and the stars will come down from heaven and the  
powers of heaven will be moved: and then the sign of 30  
the Son of man will be seen in heaven: and then all the  
nations of the earth will have sorrow, and they will see  
the Son of man coming on the clouds of heaven with  
power and great glory. And he will send out his angels 31

with a great sound of a horn, and they will get his saints together from the four winds, from one end of heaven to the other.

“Now take an example from the *fig-tree*: when her 32  
branch has become soft, and puts out its leaves, you are  
certain that the summer is near; even so, when you see 33  
all these things, you may be certain that he is near, even  
at the doors. Truly I say to you, This generation will 34  
not come to an end till all these things are complete.  
Heaven and earth will come to an end, but my words 35  
will not come to an end. But of that day and hour no 36  
one has knowledge, not even the angels in heaven, or  
the Son, but the Father only. And as were the days of 37  
Noah, so will be the coming of the Son of man. Because 38  
as in those days before the overflowing of the waters,  
they were feasting, and taking wives and getting married,  
till the day when Noah went into the ark, and they had 39  
no care till the waters came, and took them all away;  
so will be the coming of the Son of man. Then two men 40  
will be in the field; one is taken, and one let go; two 41  
women will be crushing grain; one is taken, and one  
let go. Be watching, then: for you have no knowledge 42  
on what day your Lord will come. But be certain of this, 43  
that if the master of the house had had knowledge of the  
time when the thief was coming, he would have been  
watching, and would not have let his house be broken  
into. Be ready, then: for at a time which you have no 44  
thought of the Son of man will come. Who is the true 45  
and wise servant, whom his lord has put over those in  
his house, to give them their food at the right time?  
A blessing on that servant, who will be doing so when 46  
his lord comes. Truly, I say to you, he will put him over 47  
all he has. But if that evil servant says in his heart, ‘My 48  
lord is a long time in coming’; and is cruel to the other 49  
servants, taking his pleasure with those who are over-  
come with wine; the lord of that servant will come in 50  
a day when he is not looking for him, and in an hour of  
which he has no knowledge, and will have him cut in 51



two, and will give him a part in the fate of the false ones: there will be weeping and cries of sorrow."

"**T**HEN the kingdom of heaven will be like ten <sup>1</sup> young women, the friends of the bride, who took their lights, and went out with the purpose of meeting the husband. And five of them were foolish, <sup>2</sup> and five were wise. For the foolish, when they took <sup>3</sup> their lights, took no oil with them. But the wise took <sup>4</sup> oil in their vessels with their lights. Now the husband <sup>5</sup> was a long time in coming, and they all went to sleep. But in the middle of the night there is a cry, 'The <sup>6</sup> husband comes! Go out to him.' Then all those young <sup>7</sup> women got up, and made ready their lights. And the <sup>8</sup> foolish said to the wise, 'Give us of your oil; for our lights are going out'. But the wise made answer, saying, <sup>9</sup> 'There may not be enough for us and you; it would be better for you to go to the traders, and get oil for yourselves'. And while they went to get oil, the master <sup>10</sup> came; and those who were ready went in with him to the feast: and the door was shut. After that the others came, <sup>11</sup> saying, 'Lord, Lord, let us in'. But he made answer and <sup>12</sup> said, 'Truly I say to you, I have no knowledge of you'. Keep watch, then, because you are not certain of the day <sup>13</sup> or of the hour.

"For it is as when a man, about to take a journey, <sup>14</sup> got his servants together, and gave them his property. And to one he gave five pounds, to another two, to <sup>15</sup> another one; to everyone as he was able; and he went on his journey. Straight away he who had been given <sup>16</sup> the five pounds went and did trade with them, and made five more pounds. In the same way he who had been <sup>17</sup> given the two got two more. But he who was given the <sup>18</sup> one went away and put it in a hole in the earth, and kept his lord's money in a secret place. Now after a long <sup>19</sup> time the lord of those servants comes, and makes up his account with them. And he who had the five pounds <sup>20</sup> came with his other five pounds, saying, 'Lord, you gave

into my care five pounds: see, I have got five more'. His lord said to him, 'Well done, good and true servant: 21 you have been true in a small thing, I will give you control over great things: take your part in the joy of your lord'. And he who had the two pounds came and 22 said, 'Lord, you gave into my care two pounds: see, I have got two more'. His lord said to him, 'Well done, 23 good and true servant: you have been true in a small thing, I will give you control over great things: take your part in the joy of your lord'. And he who had had 24 the one pound came and said, 'Lord, I had knowledge that you are a hard man, getting in grain where you have not put seed, and making profits for which you have done no work: and I was in fear, and went away, and 25 put your pound in the earth: here is what is yours'. But his lord in answer said to him, 'You are a bad and 26 unready servant; if you had knowledge that I get in grain where I did not put seed, and make profits for which I have done no work, why, then, did you not put 27 my money in the bank, and at my coming I would have got back what is mine with interest?' 'Take away, then, 28 his pound and give it to him who has the ten pounds. For to everyone who has will be given, and he will have 29 more: but from him who has not, even what he has will be taken away. And put out the servant who is of no 30 profit into the outer dark: there will be weeping and cries of pain.'

"But when the Son of man comes in his glory, and 31 all the angels with him, then will he be seated in his glory: and before him all the nations will come together; 32 and they will be parted one from another, as the sheep are parted from the goats by the keeper. And he will 33 put the sheep on his right, but the goats on the left. Then will the King say to those on his right, 'Come, 34 you who have the blessing of my Father, into the kingdom made ready for you before the world was: for I was 35 in need of food, and you gave it to me: I was in need of drink, and you gave it to me: I was wandering, and you

took me in; I had no clothing, and you gave it to me: 36  
 when I was ill, or in prison, you came to me'. Then will 37  
 the upright make answer to him, saying, 'Lord, when  
 did we see you in need of food, and give it to you? or  
 in need of drink, and give it to you? And when did we 38  
 see you wandering, and take you in? or without clothing,  
 and give it to you? And when did we see you ill, or in 39  
 prison, and come to you?' And the King will make 40  
 answer and say to them, 'Truly I say to you, Because  
 you did it to the least of these my brothers, you did it  
 to me'. Then will he say to those on the left, 'Go from 41  
 me, you cursed ones, into the eternal fire which is ready  
 for the Evil One and his angels: for I was in need of 42  
 food, and you gave it not to me; I was in need of drink,  
 and you gave it not to me: I was wandering, and you 43  
 took me not in; without clothing, and you gave me no  
 clothing; ill, and in prison, and you came not to me'.  
 Then will they make answer, saying, 'Lord, when did 44  
 we see you in need of food, or drink, or wandering, or  
 without clothing, or ill, or in prison, and did not take  
 care of you?' Then will he make answer to them, saying, 45  
 'Truly I say to you, Because you did it not to the least  
 of these, you did it not to me'. And these will go away 46  
 into eternal punishment; but the upright into eternal  
 life."

#### THE FEAST OF THE PASSOVER

**A**ND when Jesus had come to the end of all these 1  
 words, he said to his disciples, "After two days 2  
 is the Passover, and the Son of man will be given  
 up to the death of the cross". Then the chief priests, 3  
 and the rulers of the people came together in the house  
 of the high priest, who was named Caiaphas. And they 4  
 made designs together to take Jesus by some trick, and  
 put him to death. But they said, "Not while the feast 5  
 is going on, for fear of trouble among the people".

Now when Jesus was in Bethany in the house of Simon 6  
 the leper, there came to him a woman having a bottle 7

of perfume of great price, and she put the perfume on his head when he was seated at table. But when the 8 disciples saw it, they were angry, saying, "To what purpose is this waste? For we might have got much 9 money for this and given it to the poor." But Jesus 10 seeing it said to them, "Why are you troubling the woman? she has done a kind act to me. For the poor 11 you have ever with you, but me you have not for ever. For in putting this perfume on my body, she did it to 12 make me ready for my last resting-place. Truly I say to 13 you, Wherever this good news goes out in all the world, what this woman has done will be talked of in memory of her."

Then one of the twelve, who was named Judas Iscariot, 14 went to the chief priests and said, "What will you give 15 me, if I give him up to you?" And the price was fixed at thirty bits of silver. And from that time he was 16 watching for a chance to give him into their hands.

Now on the first day of unleavened bread the disciples 17 came to Jesus, saying, "Where are we to make ready for you to take the Passover meal?" And he said to 18 them, "Go into the town to such a man, and say to him, 'The Master says, My time is near: I will keep the Passover at your house with my disciples'". And the 19 disciples did as Jesus had said to them; and they made ready the Passover. Now when evening was come, he 20 was seated at table with the twelve disciples; and while 21 they were taking food, he said, "Truly I say to you that one of you will be false to me". And they were very 22 sad, and said to him, one by one, "Is it I, Lord?" And 23 he made answer and said, "He who takes food from the plate with me, the same will be false to me. The Son of 24 man goes, even as the Writings say of him: but a curse is on that man through whom the Son of man is given up; it would have been well for that man if he had never come into the world." And Judas, who was false to him, 25 made answer and said, "Is it I, Master?" He says to him, "Yes". And when they were taking food, Jesus 26

took bread, and after blessing it, he gave the broken bread to the disciples, and said, "Take it; this is my body". And he took a cup, and having given praise, he 27 gave it to them, saying, "Take of it, all of you, for this 28 is my blood of the testament, which is given for men for the forgiveness of sins. But I say to you that from 29 now I will not take of this fruit of the vine, till that day when I take it new with you in my Father's kingdom."

And after a song of praise to God, they went out to 30 the mountain of Olives.

Then said Jesus to them, "All of you will be turned 31 away from me this night: for it is said in the Writings, 'I will put to death the keeper of the sheep, and the sheep of the flock will be put to flight'. But after I am 32 come back from the dead, I will go before you into Galilee." But Peter made answer and said to him, 33 "Though all may be turned away from you, I will never be turned away". Jesus said to him, "Truly I say to 34 you that this night, before the hour of the *cock's* cry, you will say three times that you have no knowledge of me". Peter says to him, "Even if I am put to death 35 with you, I will not be false to you". So said all the disciples.

## GETHSEMANE

Then comes Jesus with them to a place named Geth- 36 semane, and says to his disciples, "Be seated here, while I go over there for prayer". And he took with him 37 Peter and the two sons of Zebedee, and became sad and very troubled. Then says he to them, "My soul is very 38 sad, even to death: keep watch with me here". And he 39 went forward a little, and falling down on his face in prayer, he said, "O my Father, if it is possible, let this cup go from me; but let not my pleasure, but yours be done". And he comes to the disciples, and sees that 40 they are sleeping, and says to Peter, "What, were you not able to keep watch with me one hour? Keep watch 41 with prayer, so that you may not be put to the test: the

spirit truly is ready, but the flesh is feeble." Again, a 42  
second time he went away, and said in prayer, "O my  
Father, if this may not go from me without my taking  
it, let your pleasure be done". And he came again and 43  
saw them sleeping, for their eyes were tired. And he 44  
went away from them again, and a third time said the  
same prayer. Then he comes to the disciples, and says 45  
to them, "Go on sleeping now, and take your rest: for  
the hour is come, and the Son of man is given into the  
hands of evil men. Up, let us be going: see, he who 46  
gives me up is near."

#### JUDAS GIVES A SIGN

And while he was still talking, Judas, one of the 47  
twelve, came, and with him a band, armed with swords  
and sticks, from the chief priests and those in authority  
over the people. Now the false one had given them a 48  
sign, saying, "The one to whom I give a kiss, that is  
he: take him". And straight away he came to Jesus, 49  
and said, "Master," and gave him a kiss. And Jesus 50  
said to him, "Friend, do that for which you have come".  
Then they came and put hands on Jesus, and took him.  
And one of those who were with Jesus put out his hand, 51  
and took out his sword and gave the servant of the high  
priest a blow, cutting off his ear. Then says Jesus to 52  
him, "Put up your sword again into its place: for all  
those who take the sword will come to death by the  
sword. Does it not seem possible to you that if I make 53  
request to my Father, he will even now send me an army  
of angels? But how then would the Writings come true, 54  
which say that so it has to be?" In that hour said Jesus 55  
to the people, "Have you come out as against a thief  
with swords and sticks to take me? I was teaching every  
day in the Temple and you took me not. But all this 56  
has taken place so that the writings of the prophets  
might come true." Then all his disciples went away  
from him, and took flight.

## THE SANHEDRIN

And those who had made Jesus prisoner took him away to the house of Caiaphas the high priest, where the scribes and those in authority over the people had come together. But Peter went after him at a distance, to the house of the high priest, and went in and took his seat with the servants, to see the end. Now the chief priests and all the Sanhedrin were looking for false witness against Jesus, so that they might put him to death; and they were not able to get it, though a number of false witnesses came. But later there came two, who said, "This man said, 'I am able to give the Temple to destruction, and to put it up again in three days'". And the high priest got up and said to him, "Have you no answer? what is it which these say against you?" But Jesus said not a word. And the high priest said to him, "I put you on oath, by the living God, that you will say to us if you are the Christ, the Son of God". Jesus says to him, "You have said: but I say to you, From now you will see the Son of man seated at the right hand of power, and coming on the clouds of heaven". Then the high priest, violently parting his robes, said, "He has said evil against God: what more need have we of witnesses? for now his words against God have come to your ears: what is your opinion?" They made answer and said, "It is right for him to be put to death". Then they put shame on him, and were cruel to him: and some gave him blows, saying, "Be a prophet, O Christ, and say who gave you a blow!"

Now Peter was seated in the open square outside the house: and a servant-girl came to him, saying, "You were with Jesus the Galilaean". But he said before them all that it was false, saying, "I have no knowledge of what you say". And when he had gone out into the doorway, another saw him and says to those who were there, "This man was with Jesus the Nazarene". And again he said with an oath, "I have no knowledge of

the man". And after a little time those who were near came and said to Peter, "Truly you are one of them; because your talk is witness against you". Then with curses and oaths he said, "I have no knowledge of the man". And straight away there came the cry of a cock. And the word of Jesus came back to Peter, when he said, "Before the hour of the cock's cry, you will say three times that you have no knowledge of me". And he went out, weeping bitterly.

## CHRIST BEFORE PILATE

27 **N**ow when it was morning, all the chief priests and those in authority took thought together with the purpose of putting Jesus to death. And they put cords on him and took him away, and gave him up to Pilate the ruler.

Then Judas, who was false to him, seeing that he was to be put to death, in his regret took back the thirty bits of silver to the chief priests and those in authority, saying, "I have done wrong in giving into your hands an upright man". But they said, "What is that to us? it is your business". And he put down the silver in the Temple, and went out; and put himself to death by hanging. And the chief priests took the silver, and said, "It is not right to put it in the Temple store for it is the price of blood". And they made a decision to get with the silver the potter's field, as a place for the dead of other countries. For this cause that field was named, The field of blood, to this day. Then came true that which was said by Jeremiah the prophet, "And they took the thirty bits of silver, the price of him who was valued by the children of Israel; and they gave them for the potter's field, as I had word from the Lord".

## BARABBAS OR JESUS?

And Jesus was before the ruler, who put a question to him, "Are you the King of the Jews?" And Jesus



said to him, "You say so". But when the chief priests 12  
and those in authority made statements against him, he  
gave no answer. Then says Pilate to him, "Do you give 13  
no attention to what their witnesses say against you?"  
And he gave him no answer, not even a word: so that 14  
the ruler was greatly surprised. Now at the feast it was 15  
the way for the ruler to let free to the people one  
prisoner, at their selection. And they had then an im- 16  
portant prisoner, whose name was Barabbas. So when 17  
they came together, Pilate said to them, "Whom will  
you have? Barabbas, or Jesus who is named Christ?"  
For he saw that for envy they had given him up. 18  
And while he was on the judge's seat, his wife sent to 19  
him, saying, "Have nothing to do with that upright  
man, for I have had much trouble this day in a dream  
because of him". Now the chief priests and those in 20  
authority got the people to make request for Barabbas,  
and for Jesus to be put to death. But the ruler made 21  
answer and said to them, "Which of the two is it your  
pleasure that I let go free?" And they said, "Barabbas".  
Pilate says to them, "What, then, am I to do with Jesus 22  
who is named Christ?" They all say, "Let him be put  
to death on the cross". And he said, "Why, what evil 23  
has he done?" But they gave loud cries, saying, "To  
the cross with him!" So when Pilate saw that he was 24  
able to do nothing, but that trouble was working up,  
he took water, and washing his hands before the people,  
said, "The blood of this upright man is not on my hands:  
you are responsible". And all the people made answer 25  
and said, "Let his blood be on us, and on our children".  
Then he let Barabbas go free: but after having Jesus 26  
whipped, he gave him up to be put to death on the cross.

#### JESUS PUT TO DEATH ON THE CROSS

Then the ruler's armed men took Jesus into the open 27  
square, and got all their band together. And they took 28  
off his clothing, and put on him a red robe. And they 29

made a crown of thorns and put it on his head, and a rod in his right hand, and they went down on their knees before him, and made sport of him, saying, "Long life to the King of the Jews". And they put shame on him, and gave him blows on the head with the rod. And when they had made sport of him, they took the robe off him, and put his clothing on him, and took him away to put him on the cross.

And while they were coming out, they saw a man of Cyrene, Simon by name, and they made him go with them, so that he might take up his cross. And when they came to the place named Golgotha, that is to say, Dead Man's Head, they gave him wine mixed with bitter drink: and after tasting it, he took no more. And when they had put him on the cross, they made division of his clothing among them by the decision of chance. And they were seated there watching him. And they put up over his head the statement of his crime in writing, **THIS IS JESUS THE KING OF THE JEWS**. Then two thieves were put on crosses with him, one on the right and one on the left. And those who went by said bitter words to him, shaking their heads, and saying, "You who would give the Temple to destruction, and put it up again in three days, get yourself free: if you are the Son of God, come down from the cross". In the same way, the chief priests, making sport of him, with the scribes and those in authority, said, "A saviour of others, he has no salvation for himself. If he is the King of Israel, let him now come down from the cross, and we will have faith in him. He put his faith in God; let God be his saviour now, if he will have him; for he said, 'I am the Son of God'." And the thieves who were on the crosses said evil words to him.

Now from the sixth hour it was dark over all the land till the ninth hour. And about the ninth hour Jesus gave a loud cry, saying, "*Eli, Eli, lama sabachthani?*" that is, "My God, my God, why are you turned away from me?" And some of those who were near by, hearing it,

said, "This man is crying to Elijah". And straight 48  
away one of them went quickly, and took a sponge, and  
made it full of bitter wine, and put it on a rod and gave  
him drink. And the rest said, "Let him be; let us see 49  
if Elijah will come to his help". And Jesus gave another 50  
loud cry, and his life went from him. And the curtain of 51  
the Temple was parted in two from end to end, and  
there was an earth-shock; and the rocks were broken;  
and the resting-places of the dead came open; and the 52  
bodies of a number of sleeping saints came to life; and 53  
coming out of their resting-places, after he had come  
again from the dead they went into the holy town and  
were seen by a number of people. Now the captain, and 54  
those who were with him watching Jesus, when they saw  
the earth-shock, and the things which were done, were  
in great fear and said, "Truly this was the Son of God".  
And a number of women were there, watching from a 55  
distance, who had come with Jesus from Galilee, waiting  
on his needs. Among whom was Mary Magdalene, and 56  
Mary the mother of James and Joses, and the mother of  
the sons of Zebedee.

## THE BODY OF JESUS PUT TO REST

And in the evening, there came a man of wealth from 57  
Arimathaea, Joseph by name, who was a disciple of  
Jesus: this man went in to Pilate, and made a request 58  
for the body of Jesus. Then Pilate gave orders for it to  
be given to him. And Joseph took the body, folding it 59  
in clean linen, and put it in the resting-place which had 60  
been cut out of the rock for himself; and after rolling a  
great stone to the door of it he went away. And Mary 61  
Magdalene was there, and the other Mary, seated by  
the place of the dead.

Now on the day after the getting ready of the Pass- 62  
over, the chief priests and Pharisees came together to  
Pilate, saying, "Sir, we have in mind how that false 63  
man said, while he was still living, 'After three days

I will come again from the dead'. Give orders, then, 6  
 that the place where his body is may be made safe till  
 the third day, for fear that his disciples come and take  
 him away secretly, and say to the people, 'He has come  
 back from the dead': and the last error will be worse  
 than the first." Pilate said to them, "You have watch- 6  
 men; go and make it as safe as you are able". So they 6  
 went, and made safe the place where his body was,  
 putting a stamp on the stone, and the watchmen were  
 with them.

#### THE FIRST DAY OF THE WEEK

28 **N**ow late on the Sabbath, when the dawn of the 1  
 first day of the week was near, Mary Magdalene  
 and the other Mary came to see the place where  
 his body was. And there was a great earth-shock; for 2  
 an angel of the Lord came down from heaven, and rolling  
 back the stone, took his seat on it. His form was shining 3  
 like the light, and his clothing was white as snow: and 4  
 for fear of him the watchmen were shaking, and became  
 as dead men. And the angel said to the women, "Have 5  
 no fear: for I see that you are searching for Jesus, who  
 was put to death on the cross. He is not here; for he 6  
 has come to life again, even as he said. Come, see the  
 Lord's resting-place. And go quickly and give his 7  
 disciples the news that he has come back from the dead,  
 and is going before you into Galilee; there you will see  
 him, as I have said to you." And they went away 8  
 quickly, with fear and great joy, to give his disciples the  
 news. And on the way, Jesus came to them, saying, 9  
 "Be glad". And they came and put their hands on his  
 feet, and gave him worship. Then said Jesus to them, 1  
 "Have no fear: go and give word to my brothers to go  
 into Galilee, and there they will see me".

Now, while they were going, some of the watchmen 1  
 came into the town and gave news to the chief priests  
 of all the things which had taken place. And when they 1

had come together with those in authority, and had made their decision, they gave much money to the watchmen, saying, "Say, 'His disciples came by night and took him away secretly while we were sleeping'. And if this comes to the ruler's ears, we will see that he does not make you responsible." So they took the money, and did as they had been ordered: and this account has been current among the Jews till the present time.

But the eleven disciples went into Galilee, to the mountain where Jesus had given them orders to go. And when they saw him, they gave him worship: but some were in doubt. And Jesus came to them and said, "All authority has been given to me in heaven and on earth. Go then, and make disciples of all the nations, giving them baptism in the name of the Father and of the Son and of the Holy Spirit: teaching them to keep all the rules which I have given you: and see, I am ever with you, even to the end of the world."

# ST MARK

1 The first words of the good news of Jesus Christ, the 1  
Son of God.

## THE PREACHING OF JOHN

EVEN as it is said in the book of Isaiah the 2  
prophet,

See, I send my servant before your face,  
Who will make ready your way;  
The voice of one crying in the waste land, 3  
‘Make ready the way of the Lord,  
Make his roads straight’.

John came, and gave baptism in the waste land, preaching 4  
baptism as a sign of forgiveness of sin for those whose  
hearts were changed. And there went out to him all the 5  
people of Judaea, and all those of Jerusalem, and they  
were given baptism by him in the river Jordan, saying  
that they were sinners. And John was clothed in *camel's* 6  
hair, with a leather band about him; and his food was  
locusts and honey. And he said to them all, “There is 7  
one coming after me who is greater than I, whose shoes  
I am not good enough to undo. I have given you baptism 8  
with water, but he will give you baptism with the Holy  
Spirit.”

## JESUS GIVEN BAPTISM

And it came about in those days, that Jesus came from 9  
Nazareth of Galilee, and was given baptism by John in  
the Jordan. And straight away coming up out of the 10  
water, he saw the heavens opening and the Spirit coming  
down on him as a dove: and a voice came out of heaven, 11  
“You are my dearly-loved Son, with whom I am well  
pleased”.

And straight away the Spirit sent him out into the 12

waste land. And he was in the waste land for forty days, 13  
being tested by Satan; and he was with the beasts; and  
the angels took care of him.

Now after John had been put in prison, Jesus came 14  
into Galilee, preaching the good news of God, and 15  
saying, "The time has come, and the kingdom of God  
is near: let your hearts be turned from sin and have faith  
in the good news".

And going by the sea of Galilee, he saw Simon and 16  
Andrew, the brother of Simon, putting a net into the sea:  
for they were fishermen. And Jesus said to them, "Come 17  
after me, and I will make you fishers of men". And they 18  
went straight from their nets, and came after him. And 19  
going on a little farther, he saw James, the son of  
Zebedee, and John his brother, who were in their boat  
stitching up their nets. And he said, "Come after me": 20  
and they went away from their father Zebedee who was  
in the boat with the servants and came after him.

#### TEACHING IN CAPERNAUM

And they came to Capernaum; and on the Sabbath he 21  
went into the Synagogue and gave teaching. And they 22  
were full of wonder at his teaching, because he gave it  
as one having authority, and not like the scribes. And 23  
there was in their Synagogue a man with an unclean  
spirit; and he gave a cry, saying, "What have we to do 24  
with you, Jesus of Nazareth? have you come to put an  
end to us? I see well who you are, the Holy One of  
God." And Jesus said to him sharply, "Be quiet, and 25  
come out of him". And the unclean spirit, shaking him 26  
violently, and crying with a loud voice, came out of him.  
And they were all greatly surprised, so that they put 27  
questions to one another, saying, "What is this? a new  
teaching! with authority he gives orders even to the  
unclean spirits, and they do what he says". And news 28  
of him went out quickly everywhere into all parts of  
Galilee round about.

And when they came out of the Synagogue, they went : into the house of Simon and Andrew, with James and John. Now Simon's wife's mother was ill, with a burning : heat; and they gave him word of her: and he came and : took her by the hand, lifting her up; and she became well, and took care of their needs.

And in the evening, at sundown, they took to him all : who were diseased, and those who had evil spirits. And all the town had come together at the door. And a number, who were ill with different diseases, he made well, and sent out evil spirits; but he did not let the evil spirits say anything, because they had knowledge of him.

And in the morning, a long time before daylight, he : got up, and went out to a quiet place, and there he gave himself up to prayer. And Simon and those who were : with him came after him. And when they came up with : him, they said to him, "Everyone is looking for you". And he said to them, "Let us go to other parts into the : nearest towns, so that I may give teaching there, because for this purpose I came". And he went into their : Synagogues in every part of Galilee, preaching and driving out evil spirits.

And a leper came to him, and going down on his knees 4 before him, made a request, saying, "If it is your pleasure, you have the power to make me clean". And being 4 moved with pity, he put out his hand, and touching him said to him, "It is my pleasure; be made clean". And 4 straight away the disease went from him, and he was made clean. And he sent him away, saying to him very 4 seriously, "See that you say nothing to any man: but 4 go and let the priest see you, and make yourselves clean by an offering of the things ordered by Moses, for a witness to them". But he went out, and made it public, 4 giving an account of it everywhere, so that Jesus was no longer able to go openly into a town, but was outside in the waste land; and they came to him from every part.



**A**ND when he came into Capernaum again after some 1  
days, the news went about that he was in the 2  
house. And a great number had come together, 3  
so that there was no longer room for them, no, not even 4  
about the door: and he gave them teaching. And four 5  
men came to him with one on a bed who had no power 6  
of moving. And when they were unable to get near him 7  
because of all the people, they got the roof uncovered 8  
where he was: and when it was broken up, they let 9  
down the bed on which the man was. And Jesus, seeing 10  
their faith, said to him, "Son, you have forgiveness for 11  
your sins". But there were certain of the scribes seated 12  
there, and reasoning in their hearts, "Why does this 13  
man say such things? he has no respect for God: from 14  
whom does forgiveness come but from God only?" 15  
And Jesus, having knowledge in his spirit of their 16  
thoughts, said to them, "Why are you reasoning about 17  
these things in your hearts? Which is the simpler, to 18  
say to a man who is ill, You have forgiveness for your 19  
sins, or, Get up, take up your bed, and go? But so that 20  
you may see that the Son of man has the power of 21  
forgiveness on earth," (he said to the man) "I say to 22  
you, Get up, take up your bed, and go to your house." 23  
And he got up, and straight away took up the bed, and 24  
went out before them all, so that they were all full of 25  
wonder, and gave glory to God, saying, "We have never 26  
seen anything like this".

And he went out again by the seaside; and all the 13  
people came to him, and he gave them teaching. And 14  
when he went by, he saw Levi, the son of Alphaeus, 15  
seated at the place where taxes were taken, and he said 16  
to him, "Come with me". And he got up, and went 17  
with him. And it came about that he was seated at meat 18  
in his house, and a number of tax-farmers and sinners 19  
were at table with Jesus and his disciples: for there were 20  
a great number of them, and they came after him. And 21  
the scribes of the Pharisees, when they saw that he was 22

taking food with the tax-farmers and sinners, said to his disciples, "Why does he take food and drink with such men?" And Jesus, hearing it, said to them, "Those 17 who are well have no need of a medical man, but those who are ill: I have come not to get the upright but sinners".

And John's disciples and the Pharisees were taking 18 no food: and they came and said to him, "Why do John's disciples and the disciples of the Pharisees go without food, but your disciples do not?" And Jesus said to 19 them, "Will the friends of a newly-married man go without food, while he is with them? as long as they have him with them, they will not go without food. But 20 the days will come when the husband will be taken away from them, and then they will go without food. No man 21 puts a bit of new cloth on an old coat: or the new, by pulling away from the old, makes a worse hole. And 22 no man puts new wine into old wine-skins: or the skins will be burst by the wine, and the wine and the skins will be wasted: but new wine has to be put into new wine-skins."

And it came about, that on the Sabbath day he was 23 going through the grain-fields; and while they were walking, his disciples took the heads of grain. And the 24 Pharisees said to him, "Why are they doing what it is not right to do on the Sabbath?" And he said to them, 25 "Have you no knowledge of what David did, when he had need and was without food, he, and those who were 26 with him? How he went into the house of God when Abiathar was high priest, and took for food the holy bread, which only the priests may take, and gave it to those who were with him?" And he said to them, "The 27 Sabbath was made for man, and not man for the Sabbath; so that the Son of man is lord even of the Sabbath". 28

## IN THE SYNAGOGUE

3 **A**ND he went again into the Synagogue; and there 1  
was a man there whose hand was dead. And they 2  
were watching him to see if he would make him  
well on the Sabbath day, so that they might have some-  
thing against him. And he said to the man, "Get up 3  
and come forward". And he said to them, "Is it right 4  
to do good on the Sabbath or to do evil? to give life or  
to put to death?" But they said nothing. And looking 5  
round on them he was angry, being sad because of their  
hard hearts; and he said to the man, "Put out your  
hand". And he put it out, and his hand was made well.  
And the Pharisees went out, and straight away made 6  
designs with the Herodians about how they might put  
him to death.

And Jesus went away with his disciples to the sea, 7  
and a great number from Galilee came after him: and  
from Judaea, and from Jerusalem, and from Idumaea, 8  
and the other side of Jordan, and the country about Tyre  
and Sidon, a great number, hearing what great things  
he did, came to him. And he made a request to his 9  
disciples to have a little boat ready for him, so that he  
might not be crushed by the people; for he had made 10  
such a great number well that all those who were  
diseased were falling down before him for the purpose  
of touching him. And the unclean spirits, whenever they 11  
saw him, went down before him, crying out, and saying,  
"You are the Son of God". And he gave them special 12  
orders not to say who he was.

And he went up into the mountain, and sent for those 13  
whom it was his pleasure to have with him: and they  
went to him. And he took twelve to be with him, so 14  
that he might send them out as preachers, and give them 15  
the power of driving out evil spirits: to Simon he gave 16  
the second name of Peter; and to James the son of 17  
Zebedee, and John the brother of James, he gave the  
second name of Boanerges, which is, Sons of thunder:

and Andrew, and Philip, and Bartholomew, and Mat- 18  
thew, and Thomas, and James the son of Alphaeus, and  
Thaddæus, and Simon the Zealot; and Judas Iscariot, 19  
who was false to him.

And he went into a house. And the people came 20  
together again, so that they were not even able to take  
bread. And when his friends had news of it, they went 21  
out to get him, saying, "He is out of his mind". And 22  
the scribes who came down from Jerusalem, said, "He  
has Beelzebub," and, "By the ruler of evil spirits he sends  
evil spirits out of men". And turning to them, he said 23  
to them in the form of a story, "How is it possible for  
Satan to put out Satan? If there is division in a kingdom, 24  
that kingdom will come to destruction; and if there is 25  
division in a house, that house will come to destruction;  
and if Satan is at war with himself, and there is division 26  
in him, he will not keep his place but will come to an end.  
But no one is able to go into the house of the strong 27  
man, and take his goods, without first putting cords  
round the strong man, and then he will take his goods.  
Truly I say to you, The sons of men will have forgiveness 28  
for all their sins and for all the evil words they say:  
but whoever says evil things against the Holy Spirit 29  
will never have forgiveness, but the evil he has done  
will be with him for ever:" because they said, "He has 30  
an unclean spirit".

And his mother and brothers came and were outside, 31  
and sent for him, requesting to see him. And a great 32  
number were seated round him; and they said to him,  
"See! your mother and your brothers are outside looking  
for you". And he said in answer, "Who are my mother 33  
and my brothers?" And looking round at those who 34  
were seated about him, he said, "Sec, my mother and  
my brothers! Whoever does God's pleasure, the same 35  
is my brother, and sister, and mother."

## BY THE SEASIDE

AND again he was teaching by the seaside. And a <sup>1</sup>  
very great number of people had come to him, so  
that he got into a boat on the sea and took his  
seat; and all the people were on the land by the seaside.  
And he gave them teaching about a number of things in <sup>2</sup>  
the form of stories, and said to them in his teaching,  
“Give ear: A man went out to put seed in the earth: <sup>3</sup>  
and while he was doing it, some was dropped by the <sup>4</sup>  
wayside, and the birds came and took it for food. And <sup>5</sup>  
some went on the stones, where it had not much earth;  
and it came up straight away, because the earth was not  
deep: and when the sun was high, it was burned; and <sup>6</sup>  
because it had no root, it became dry and dead. And <sup>7</sup>  
some went among the thorns, and the thorns came up,  
and it had no room for growth and gave no fruit. And <sup>8</sup>  
some, falling on good earth, gave fruit, coming up and  
increasing, and giving thirty, sixty, and a hundred times  
as much.” And he said to them, “Whoever has ears, <sup>9</sup>  
let him give ear”.

And when he was by himself, those who were round <sup>10</sup>  
him with the twelve, put questions to him about the  
purpose of the stories. And he said to them, “To you <sup>11</sup>  
is given the secret of the kingdom of God, but to those  
who are outside, all things are given in the form of stories;  
so that seeing they may see, and it will not be clear to <sup>12</sup>  
them; and hearing it, they will not get the sense; for fear  
that they may be turned again to me, and have forgive-  
ness”. And he said to them, “If you are not clear about <sup>13</sup>  
this story how will you be clear about the others? The <sup>14</sup>  
seed is the word. And these are they by the way- <sup>15</sup>  
side, where the word is planted; and when they have  
given ear, the Evil One comes straight away, and  
takes away the word which has been planted in them.  
And in the same way, these are they who are planted on <sup>16</sup>  
the stones, who, when the word has come to their ears,  
straight away take it with joy; and they have no root in <sup>17</sup>

themselves, but go on for a time; then, when trouble comes or pain because of the word, they quickly become full of doubts. And others are those planted among the thorns; these are they who have given ear to the word, and the cares of this life, and the deceits of wealth, and the desire for other things coming in, put a stop to the growth of the word, and it gives no fruit. And these are they who were planted on the good earth; such as give ear to the word, and take it into their hearts, and give fruit, thirty and sixty and a hundred times as much."

And he said to them, "When the light comes in, do people put it under a vessel, or under the bed, and not on its table? There is nothing covered which will not be seen openly, and nothing has been made secret which will not come to light. If any man has ears, let him give ear." And he said to them, "Take care what you give ear to: in the same measure as you give you will get, and more will be given to you. He who has, to him will be given: and he who has not, from him will be taken even that which he has."

And he said, "Such is the kingdom of God, as if a man put seed in the earth; and went to sleep and got up, night and day, and the seed came to growth, though he had no knowledge how. The earth gives fruit by herself; first the leaf, then the head, then the full grain. But when the grain is ready, he quickly sends men to get it cut, because the time for cutting has come."

And he said, "What picture may we give of the kingdom of God, or with what story may we make it clear? It is like a grain of *mustard*-seed, which, when it is put in the earth, is smaller than all the seeds on the earth, but when it is planted, it comes up, and becomes taller than all the plants, and puts out great branches, so that the birds of heaven are able to take rest in its shade."

And with a number of such stories he gave them his teaching, as they were able to take it: and without a story he said nothing to them: but privately to his disciples he made all things clear.

And on that day, when the evening had come, he said 35  
to them, "Let us go over to the other side". And going 36  
away from the people, they took him with them, as he  
was, in the boat. And other boats were with him. And 37  
a great storm of wind came up, and the waves came into  
the boat, so that the boat was now becoming full. And 38  
he himself was in the back of the boat, sleeping on the  
cushion: and they went to him and, awaking him out of  
his sleep, said, "Master, is it nothing to you that we  
are in danger of destruction?" And he came out of his 39  
sleep, and gave strong orders to the wind, and said to  
the sea, "Peace, be at rest". And the wind went down,  
and there was a great calm. And he said to them, "Why 40  
are you full of fear? have you still no faith?" And their 41  
fear was great, and they said one to another, "Who then  
is this, that even the wind and the sea do his orders?"

## IN THE COUNTRY OF THE GERASENES

AND they came to the other side of the sea, into the 1  
country of the Gerasenes. And when he had got 2  
out of the boat, straight away there came to him  
from the place of the dead a man with an unclean spirit.  
He was living in the place of the dead: and no man was 3  
able to keep him down, no, not with a chain; because he 4  
had frequently been prisoned in chains and iron bands,  
and the chains had been parted and the bands broken by  
him: and no man was strong enough to make him quiet.  
And all the time, by day and night, in the place of the 5  
dead, and in the mountains, he was crying out, and  
cutting himself with stones. And when he saw Jesus 6  
from far off, he went quickly to him and gave him  
worship; and crying out with a loud voice, he said, 7  
"What have I to do with you, Jesus, Son of the Most  
High God? In God's name, do not be cruel to me."  
For Jesus had said to him, "Come out of the man, you 8  
unclean spirit". And Jesus said, "What is your name?" 9  
And he made answer, "My name is Legion, because

there are a great number of us". And he made strong 10  
prayers to him not to send them away out of the country.  
Now on the mountain side there was a great herd of pigs 11  
getting their food. And they said to him, "Send us into 12  
the pigs, so that we may go into them". And he let 13  
them do it. And the unclean spirits came out, and went  
into the pigs; and the herd went rushing down a sharp  
slope into the sea, about two thousand of them; and they  
came to their death in the sea. And their keepers went 14  
running, and gave an account of it in the town, and in  
the country. And people came to see what had taken  
place. And they came to Jesus, and saw the man in 15  
whom had been the evil spirits seated, clothed and in  
full use of his senses, and they were full of fear. And 16  
those who had seen it gave them an account of what had  
been done to him who had the evil spirits, and of the  
fate of the pigs. And they made a request to him to go 17  
out of their country. And when he was getting into the 18  
boat, the man in whom had been the evil spirits had a  
great desire to come with him. And he would not let 19  
him, but said to him, "Go to your house, to your friends,  
and give them news of the great things the Lord has  
done for you, and how he had mercy on you". And he 20  
went on his way, and made public in the country of  
Decapolis what great things Jesus had done for him:  
and all men were full of wonder.

#### THE DAUGHTER OF JAIRUS

And when Jesus had gone over again in the boat to 21  
the other side, a great number of people came to him:  
and he was by the sea. And one of the rulers of the 22  
Synagogue, Jairus by name, came, and seeing him, went  
down at his feet, and made strong prayers to him, saying, 23  
"My little daughter is near to death: it is my prayer  
that you will come and put your hands on her, so that  
she may be made well, and have life". And he went with 24  
him; and a great number of people went after him, and  
came round him.



And a woman, who had had a flow of blood for twelve 25  
years, and had undergone much at the hands of a number 26  
of medical men, and had given all she had, and was no  
better, but even worse, when she had news of the things 27  
which Jesus did, went among the people coming after  
him, and put her hand on his robe. For she said, "If I 28  
may only put my hand on his robe, I will be made well".  
And straight away the fountain of her blood was stopped, 29  
and she had a feeling in her body that her disease had  
gone and she was well. And straight away Jesus was 30  
conscious that power had gone out of him; and turning  
to the people, he said, "Who was touching my robe?"  
And his disciples said to him, "You see the people 31  
round you on every side, and you say, 'Who was  
touching me?'" And on his looking round to see her 32  
who had done this thing, the woman, shaking with fear, 33  
conscious of what had been done to her, came, and  
falling on her face before him, gave him a true account  
of everything. And he said to her, "Daughter, your 34  
faith has made you well; go in peace, and be free from  
your disease".

And while he was still talking, they came from the 35  
ruler of the Synagogue's house, saying, "Your daughter  
is dead: why are you still troubling the Master?" But 36  
Jesus, giving no attention to their words, said to the  
ruler of the Synagogue, "Have no fear, only have faith".  
And he did not let anyone come with him, but Peter and 37  
James and John the brother of James. And they came 38  
to the house of the ruler of the Synagogue; and he saw  
people running this way and that, and weeping and  
crying loudly. And when he had gone in, he said to 39  
them, "Why are you making such a noise and weeping?  
The child is not dead, but sleeping." And they made 40  
sport of him. But he, having sent them all out, took the  
father of the child and her mother and those who were  
with him, and went in where the child was. And taking 41  
her by the hand, he said to her, "*Talitha cumi*," which  
is, "My child, I say to you, Get up". And the young 42

girl got up straight away, and was walking about; she being twelve years old. And they were overcome with wonder. And he gave them special orders that they were not to say anything of this; and he said that some food was to be given to her.

6 **A**ND he went away from there, and came into his country; and his disciples went with him. And when the Sabbath day had come, he was teaching in the Synagogue; and a number of people hearing him were surprised, saying, "From where did this man get these things?" and, "What is the wisdom given to this man, and what are these works of power done by his hands? Is not this the wood-worker, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they were bitter against him. And Jesus said to them, "A prophet is nowhere without honour, but in his country, and among his relations, and in his family". And he was unable to do any work of power there, but only to put his hands on one or two persons who were ill, and make them well. And he was greatly surprised because they had no faith.

And he went about the country places teaching.

#### POWERS GIVEN TO THE TWELVE

And he gave orders to the twelve, and sent them out two by two; and he gave them authority over the unclean spirits; and he said that they were to take nothing for their journey, but a stick only; no bread, no bag, no money in their pockets; they were to go with common shoes on their feet; and not to take two coats. And he said to them, "Wherever you go into a house, make that your resting-place till you go away. And whatever place will not take you in, and will not give ear to you, when you go away, put off the dust from your feet as a witness against them." And they went out, preaching the need

for a change of heart in men. And they sent out a 13  
number of evil spirits, and put oil on a great number who  
were ill, and made them well.

## JOHN PUT TO DEATH

And king Herod had news of him, because his name 14  
was on the lips of all; and he said, "John the Baptist has  
come back from the dead, and for this reason these powers  
are working in him". But others said, "It is Elijah". 15  
And others said, "It is a prophet, even like one of the  
prophets". But Herod, when he had news of it, said, 16  
"John, whom I put to death, has come back from the  
dead". For Herod himself had sent men out to take 17  
John, and put him in prison because of Herodias, his  
brother Philip's wife, whom he had taken for himself.  
For John said to Herod, "It is wrong for you to have 18  
your brother's wife". And Herodias was bitter against 19  
him, desiring to put him to death; but she was not able;  
for Herod was in fear of John, being conscious that he 20  
was an upright man and a holy, and kept him safe. And  
hearing him, he was much troubled; and he gave ear to  
him gladly. And the chance came when Herod on his 21  
birthday gave a feast to his lords, and the high captains,  
and the chief men of Galilee; and when the daughter of 22  
Herodias herself came in and did a dance, Herod and  
those who were at table with him were pleased with her;  
and the king said to the girl, "Make a request for any-  
thing and I will give it you". And he took an oath, 23  
saying to her, "Whatever is your desire I will give it  
to you, even half of my kingdom". And she went out 24  
and said to her mother, "What is my request to be?"  
And she said, "The head of John the Baptist". And 25  
she came in quickly to the king, and said, "My desire  
is that you give me straight away on a plate the head  
of John the Baptist". And the king was very sad; but 26  
because of his oaths, and those who were with him at  
table, he would not say "No" to her. And straight away 27

the king sent out one of his armed men, and gave him an order to come back with the head: and he went and took off John's head in prison, and came back with the head on a plate, and gave it to the girl; and the girl gave it to her mother. And when his disciples had news of it, they came and took up his body, and put it in its last resting-place.

#### THE FIVE CAKES OF BREAD

And the twelve came together to Jesus; and they gave him an account of all the things they had done, and all they had been teaching. And he said to them, "Come away by yourselves to a quiet place, and take a rest for a time". Because there were a great number coming and going, and they had no time even for food. And they went away in the boat to a waste place by themselves. And the people saw them going, and a number of them, having knowledge who they were, went running there together on foot from all the towns, and got there before them. And he got out, and saw a great mass of people, and he had pity on them, because they were like sheep without a keeper: and he gave them teaching about a number of things. And at the end of the day, his disciples came to him and said, "This place is waste land, and it is late: send them away, so that they may go into the country and small towns round about, and get some food for themselves". But he said to them in answer, "Give them food yourselves". And they said to him, "Are we to go and get bread for two hundred pence, and give it to them?" And he said to them, "How much bread have you? go and see". And when they had seen, they said, "Five cakes of bread and two fishes". And he made them all be seated in groups on the green grass. And they were placed in groups, by hundreds, and by fifties. And he took the five cakes of bread and the two fishes, and looking up to heaven, he said words of blessing over them; and when the cakes

were broken, he gave them to the disciples to put before the people; and he made division of the two fishes among them all. And they all took of the food and had enough. 42 And they took up twelve baskets full of the broken bits 43 and of the fishes. And they who took of the bread were 44 five thousand men.

## WALKING ON THE SEA

And straight away he made his disciples get into the 45 boat, and go before him to the other side to Bethsaida, while he himself sent the people away. And after he 46 had sent them away, he went up into a mountain for prayer. And by evening, the boat was in the middle 47 of the sea, and he by himself on the land. And seeing 48 that they had trouble in getting their boat through the water, because the wind was against them, about the fourth watch of the night he came to them, walking on the sea; and he would have gone past them; but they, 49 when they saw him walking on the sea, took him for a spirit, and gave a loud cry: for they all saw him, and 50 were troubled. But straight away he said to them, "Take heart, it is I, have no fear". And he went to them into 51 the boat, and the wind went down, and they were full of wonder in themselves; for it was not clear to them 52 about the bread; but their hearts were hard.

And when they had gone across, they came to Genne- 53 saret, and got their boat to land. And when they had 54 got out of the boat, the people quickly had news of him, and went running through all the country round, and 55 took on their beds those who were ill, to where it was said that he was. And wherever he went, into small 56 towns, or great towns, or into the country, they took those who were ill into the market-places, requesting him that they might put their hands even on the edge of his robe: and all those who did so were made well.

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were broken, he gave them to the disciples to put before the people; and he made division of the two fishes among them all. And they all took of the food and had enough. 42 And they took up twelve baskets full of the broken bits 43 and of the fishes. And they who took of the bread were 44 five thousand men.

## WALKING ON THE SEA

And straight away he made his disciples get into the 45 boat, and go before him to the other side to Bethsaida, while he himself sent the people away. And after he 46 had sent them away, he went up into a mountain for prayer. And by evening, the boat was in the middle 47 of the sea, and he by himself on the land. And seeing 48 that they had trouble in getting their boat through the water, because the wind was against them, about the fourth watch of the night he came to them, walking on the sea; and he would have gone past them; but they, 49 when they saw him walking on the sea, took him for a spirit, and gave a loud cry: for they all saw him, and 50 were troubled. But straight away he said to them, "Take heart, it is I, have no fear". And he went to them into 51 the boat, and the wind went down, and they were full of wonder in themselves; for it was not clear to them 52 about the bread; but their hearts were hard.

And when they had gone across, they came to Genne- 53 saret, and got their boat to land. And when they had 54 got out of the boat, the people quickly had news of him, and went running through all the country round, and 55 took on their beds those who were ill, to where it was said that he was. And wherever he went, into small 56 towns, or great towns, or into the country, they took those who were ill into the market-places, requesting him that they might put their hands even on the edge of his robe: and all those who did so were made well.

the king sent out one of his armed men, and gave him an order to come back with the head: and he went and took off John's head in prison, and came back with the head on a plate, and gave it to the girl; and the girl gave it to her mother. And when his disciples had news of it, they came and took up his body, and put it in its last resting-place.

## THE FIVE CAKES OF BREAD

And the twelve came together to Jesus; and they gave him an account of all the things they had done, and all they had been teaching. And he said to them, "Come away by yourselves to a quiet place, and take a rest for a time". Because there were a great number coming and going, and they had no time even for food. And they went away in the boat to a waste place by themselves. And the people saw them going, and a number of them, having knowledge who they were, went running there together on foot from all the towns, and got there before them. And he got out, and saw a great mass of people, and he had pity on them, because they were like sheep without a keeper: and he gave them teaching about a number of things. And at the end of the day, his disciples came to him and said, "This place is waste land, and it is late: send them away, so that they may go into the country and small towns round about, and get some food for themselves". But he said to them in answer, "Give them food yourselves". And they said to him, "Are we to go and get bread for two hundred pence, and give it to them?" And he said to them, "How much bread have you? go and see". And when they had seen, they said, "Five cakes of bread and two fishes". And he made them all be seated in groups on the green grass. And they were placed in groups, by hundreds, and by fifties. And he took the five cakes of bread and the two fishes, and looking up to heaven, he said words of blessing over them; and when the cakes



were broken, he gave them to the disciples to put before the people; and he made division of the two fishes among them all. And they all took of the food and had enough. 42 And they took up twelve baskets full of the broken bits 43 and of the fishes. And they who took of the bread were 44 five thousand men.

## WALKING ON THE SEA

And straight away he made his disciples get into the 45 boat, and go before him to the other side to Bethsaida, while he himself sent the people away. And after he 46 had sent them away, he went up into a mountain for prayer. And by evening, the boat was in the middle 47 of the sea, and he by himself on the land. And seeing 48 that they had trouble in getting their boat through the water, because the wind was against them, about the fourth watch of the night he came to them, walking on the sea; and he would have gone past them; but they, 49 when they saw him walking on the sea, took him for a spirit, and gave a loud cry: for they all saw him, and 50 were troubled. But straight away he said to them, "Take heart, it is I, have no fear". And he went to them into 51 the boat, and the wind went down, and they were full of wonder in themselves; for it was not clear to them 52 about the bread; but their hearts were hard.

And when they had gone across, they came to Genne- 53 saret, and got their boat to land. And when they had 54 got out of the boat, the people quickly had news of him, and went running through all the country round, and 55 took on their beds those who were ill, to where it was said that he was. And wherever he went, into small 56 towns, or great towns, or into the country, they took those who were ill into the market-places, requesting him that they might put their hands even on the edge of his robe: and all those who did so were made well.

## CLEAN AND UNCLEAN

7 **A**ND there came together to him the Pharisees and certain of the scribes who had come from Jerusalem, and had seen that some of his disciples took their bread with unclean, that is, unwashed hands. Now the Pharisees, and all the Jews, do not take food without washing their hands with care, keeping the old rule which has been handed down to them: and when they come from the market-place, they take no food till their hands are washed; and a number of other orders there are, which have been handed down to them to keep—washings of cups, and pots, and brass vessels. And the Pharisees and the scribes put the question to him, "Why do your disciples not keep the rules of the fathers, but take their bread with unwashed hands?" And he said, "Well did Isaiah say of you, you false ones:

This people gives me honour with their lips,  
But their heart is far from me.  
But their worship is to no purpose,  
While they give as their teaching the rules of men.

For, turning away from the law of God, you keep the rules of men." And he said to them, "Truly you put on one side the law of God, so that you may keep the rules which have been handed down to you. For Moses said, 'Give honour to your father and mother,' and, 'He who says evil of father or mother, let him have the punishment of death': but you say, If a man says to his father or his mother, 'That by which you might have had profit from me is *Corban*,' that is to say, 'Given to God,' you no longer let him do anything for his father or his mother; making the word of God of no effect by your rule, which you have given: and a number of other such things you do." And turning to the people again, he said to them, "Give ear to me all of you, and let my words be clear to you: there is nothing outside the man, which, going into him, is able to make him unclean:

but the things which come out of the man are those which make the man unclean". And when he had gone 17 into the house away from all the people, his disciples put questions to him about the saying. And he said to 18 them, "Have even you so little wisdom? Do you not see that whatever goes into a man from outside is not able to make him unclean; because it goes not into the 19 heart but into the stomach, and goes out with the waste?" He said this, making all food clean. And he said, "That 20 which comes out of the man, that makes the man unclean. Because from inside, from the heart of men, come evil 21 thoughts and unclean pleasures, the taking of goods and 22 of life, broken faith between husband and wife, the desire of wealth, wrongdoing, deceit, sins of the flesh, an evil eye, angry words, pride, foolish acts: all these evil things 23 come from inside, and make the man unclean."

And he went away from there to the country of Tyre 24 and Sidon. And he went into a house, desiring that no man might have knowledge of it: and he was not able to keep it secret. But a woman, whose little daughter 25 had an unclean spirit, having had news of him, came straight away and went down at his feet. Now the 26 woman was a Greek, a Syrophoenician by birth: and she made a request to him that he would send the evil spirit out of her daughter. And he said to her, "Let the 27 children first have their food: for it is not right to take the children's bread and give it to the dogs". But she 28 said to him in answer, "Yes, Lord: even the dogs under the table take the bits dropped by the children". And 29 he said to her, "For this saying go your way; the evil spirit has gone out of your daughter". And she went 30 away to her house, and saw the child on the bed, and the evil spirit gone out.

And again he went out from Tyre, and came through 31 Sidon to the sea of Galilee, through the country of Decapolis. And they came to him with one who had no 32 power of hearing, and had trouble in talking; and they made a request to him to put his hands on him. And he 33

took him on one side from the people privately, and put his fingers into his ears, and he put water from his mouth on the man's tongue with his finger; and looking up to <sup>34</sup> heaven, he took a deep breath, and said to him, "*Eph-phatha*," that is, "Be open". And his ears became open, <sup>35</sup> and the band of his tongue was made loose, and his words became clear. And he gave them orders not to give news <sup>36</sup> of it to anyone; but the more he made this request, so much the more they made it public. And they were <sup>37</sup> overcome with wonder, saying, "He has done all things well: he even gives back the power of hearing and the power of talking to those who have been without them".

## THE SEVEN CAKES OF BREAD

8 **I**N those days again, when there was a great mass of <sup>1</sup> people and they had no food, he made his disciples come to him and said to them, "I have pity for these <sup>2</sup> people because they have been with me now three days, and have no food; if I send them away to their houses <sup>3</sup> with no food, they will be overcome by weariness on the way; and some of them have come from far". And <sup>4</sup> his disciples said in answer, "How will it be possible to get enough bread for these men here in a waste place?" And he put the question, "How much bread have you?" <sup>5</sup> And they said, "Seven cakes". And he made the people <sup>6</sup> be seated on the earth: and he took the seven cakes, and having given praise he gave the broken bread to his disciples to put before them; and they put it before the people. And they had some small fishes; and blessing <sup>7</sup> them he had them put before the people in the same way. And they took the food, and had enough; and they took <sup>8</sup> up seven baskets full of the broken bits. And there were <sup>9</sup> about four thousand people: and he sent them away. And he got into the boat with his disciples straight <sup>10</sup> away, and came into the country of Dalmanutha.

And the Pharisees came out, and put questions to him, <sup>11</sup> requesting from him a sign from heaven, testing him.

And he was very sad in spirit, and said, "Why is this 12 generation looking for a sign? truly I say to you, No sign will be given to this generation". And he went 13 away from them, and again got into the boat and went across to the other side.

And they had taken no thought to get bread; and they 14 had only one cake of bread with them in the boat. And 15 he said to them, "Take care to be on the watch against the leaven of the Pharisees and the leaven of Herod". And they said to one another, "We have no bread". 16 And Jesus, hearing it, said to them, "Why are you 17 reasoning among yourselves because you have no bread? do you still not see, and is it still not clear to you? are your hearts so hard? Having eyes, do you not see? and 18 having ears, have you no hearing? and have you no memory? When I made a division of the five cakes of 19 bread among the five thousand, what number of baskets full of broken bits did you take up?" They said to him, "Twelve". "And when the seven among the four 20 thousand, what number of baskets full of broken bits did you take up?" And they said to him, "Seven". And he 21 said to them, "Is it still not clear to you?"

And they came to Bethsaida. And they took a blind 22 man to him, requesting him to put his hands on him. And he took the blind man by the hand, and went with 23 him out of the town; and when he had put water from his mouth on his eyes, and put his hands on him, he said, "Do you see anything?" And looking up, he said, 24 "I see men; I see them like trees, walking". Then again 25 he put his hands on his eyes; and looking hard, he was able to see, and saw all things clearly. And he sent him 26 away to his house, saying, "Do not even go into the town".

And Jesus went out, with his disciples, into the little 27 towns round Caesarea Philippi; and on the way he put a question to his disciples, saying, "Who do men say that I am?" And they made answer, "John the Baptist; 28 and others, Elijah; but others, One of the prophets".

And he said to them, "But who do you say I am?" <sup>29</sup>  
 Peter said in answer, "You are the Christ". And he <sup>30</sup>  
 put them under orders not to say this of him to any-  
 one. And teaching them, he said that the Son of man <sup>31</sup>  
 would have to undergo much, and be hated by those in  
 authority, and the chief priests, and the scribes, and be  
 put to death, and after three days come back from the  
 dead. And he said this openly. And Peter took him, <sup>32</sup>  
 and was protesting. But he, turning about, and seeing <sup>33</sup>  
 his disciples, said sharply to Peter, "Get out of my way,  
 Satan: for your mind is not on the things of God, but on  
 the things of men". And turning to the mass of people <sup>34</sup>  
 with his disciples, he said to them, "If any man has the  
 desire to come after me, let him give up all other desires,  
 and take up his cross, and come after me. Whoever has <sup>35</sup>  
 a desire to keep his life, will have it taken from him;  
 and whoever gives up his life because of me and the  
 good news, will keep it. What profit has a man if he <sup>36</sup>  
 gets all the world with the loss of his life? And what <sup>37</sup>  
 would a man give in exchange for his life? Whoever <sup>38</sup>  
 has a feeling of shame because of me and my words in  
 this false and evil generation, the Son of man will have  
 a feeling of shame because of him, when he comes in the  
 9 glory of his Father with the holy angels." And he said <sup>1</sup>  
 to them, "Truly I say to you, There are some here who  
 will have no taste of death till they see the kingdom of  
 God come with power".

#### THE VOICE FROM THE CLOUD

**A**ND after six days Jesus took with him Peter, and <sup>2</sup>  
 James, and John, and made them go up with him  
 into a high mountain by themselves: and he was  
 changed in form before them: and his clothing became <sup>3</sup>  
 shining, very white, as no cleaner on earth would make  
 it. And there came before them Elijah with Moses: and <sup>4</sup>  
 they were talking with Jesus. And Peter said to Jesus, <sup>5</sup>  
 "Master, it is good that we are here: and let us make

three tents; one for you, one for Moses, and one for Elijah". Because he was not certain what to say, for 6 they were in great fear. And a cloud came over them; 7 and a voice came out of the cloud, saying, "This is my dearly-loved Son, give ear to him". And suddenly 8 looking round about, they saw no one any longer, but Jesus only with themselves.

And while they were coming down from the moun- 9 tain, he gave them orders not to give word to any man of the things they had seen, till the Son of man had come back from the dead. And they kept the saying, ques- 10 tioning among themselves what the coming back from the dead might be. And they put a question to him, 11 saying, "Why do the scribes say that Elijah has to come first?" And he said to them, "Truly Elijah does come 12 first, and puts all things in order; and how is it said in the Writings that the Son of man will go through much sorrow and be made as nothing? But I say to you that 13 Elijah has come, and they have done to him whatever they were pleased to do, even as the Writings say about him."

And when they came to the disciples, they saw a 14 great mass of people about them, and scribes questioning them. And straight away all the people, when they saw 15 him, were full of wonder, and running to him, gave him worship. And he said, "What are you questioning them 16 about?" And one of the number said to him in answer, 17 "Master, I came to you with my son, who has in him a spirit which takes away his power of talking; and 18 wherever it takes him, it puts him down violently, streaming at the lips and twisted with pain; and his strength goes from him; and I made a request to your disciples to send it out, and they were not able". And 19 he said to them in answer, "O generation without faith, how long will I have to be with you? let him come to me". And they took him to him: and when he saw him, 20 the spirit in him straight away became violent; and he went down on the earth, rolling about and streaming at

the lips. And Jesus questioning the father said, "How long has he been like this?" And he said, "From a child. And frequently it has sent him into the fire and into the water, for his destruction; but if you are able to do anything, have pity on us, and give us help." And Jesus said to him, "If you are able! All things are possible to him who has faith." Straight away the father of the child gave a cry, saying, "I have faith; make my feeble faith stronger". And when Jesus saw that the people came running together, he gave orders to the unclean spirit, saying to him, "You, spirit, who are the cause of his loss of voice and hearing, I say to you, come out of him, and never again go into him". And after crying out and shaking him violently, it came out: and the child became like one dead; so that most of them said, "He is dead". But Jesus took him by the hand, lifting him up; and he got up. And when he had gone into the house, his disciples said to him privately, "Why were we unable to send it out?" And he said to them, "Nothing will make this sort come out but prayer".

And they went out from there, through Galilee; and it was his desire that no man might have knowledge of it; for he was giving his disciples teaching, and saying to them, "The Son of man is given up into the hands of men, and they will put him to death; and when he is dead, after three days he will come back from the dead". But the saying was not clear to them, and they were in fear of questioning him about it.

#### JESUS AND THE CHILDREN

And they came to Capernaum: and when he was in the house, he put the question to them, "What were you talking about on the way?" But they said nothing: because they had had an argument between themselves on the way, about who was the greatest. And seating himself, he made the twelve come to him; and he said to them, "If any man has the desire to be first, he will



be last of all, and servant of all". And he took a little 36  
 child, and put him in the middle of them; and taking  
 him in his arms, he said to them, "Whoever will give 37  
 honour to one such little child in my name, gives honour  
 to me: and whoever gives honour to me, gives honour  
 not to me, but to him who sent me".

John said to him, "Master, we saw one driving out 38  
 evil spirits in your name: and we said that he might not,  
 because he is not one of us". But Jesus said, "Say not 39  
 so: for there is no man who will do a great work in my  
 name, and be able at the same time to say evil of me. He 40  
 who is not against us is for us. Whoever gives you a 41  
 cup of water, because you are Christ's, truly I say to  
 you, he will in no way be without his reward. And 42  
 whoever is a cause of trouble to one of these little ones  
 who have faith in me, it would be better for him if a  
 great stone was put round his neck, and he was dropped  
 into the sea. And if your hand is a cause of trouble to 43  
 you, let it be cut off; it is better for you to go into life  
 with one hand than to have two hands and go into hell,  
 into the eternal fire. And if your foot is a cause of 45  
 trouble to you, let it be cut off: it is better for you to go  
 into life with one foot than to have two feet and go  
 into hell. And if your eye is a cause of trouble to 47  
 you, take it out: it is better for you to go into the king-  
 dom of God with one eye than, having two eyes, to  
 go into hell; where their worm is ever living and the 48  
 fire is not put out. Everyone will be salted with fire. 49  
 Salt is good; but if the taste goes from it, how will you 50  
 make it salt again? Have salt in yourselves, and be at  
 peace one with another."

#### TEACHING IN JUDAEA

AND he got up, and went into the country of Judaea 1  
 on the other side of Jordan: and great numbers of  
 people came together to him again; and, as was  
 his way, he gave them teaching. And Pharisees came 2

to him, testing him with the question, "Is it right for  
a man to put away his wife?" And he said to them in  
answer, "What did Moses say you were to do?" And  
they said to him, "Moses let us give her a record of  
putting away, and be free from her". But Jesus said to  
them, "Because of your hard hearts he gave you this  
law. But from the first, male and female made he them.  
For this cause will a man go away from his father and  
mother, and be joined to his wife; and the two will  
become one flesh; so that they are no longer two, but  
one flesh. Let not that which has been joined together  
by God be parted by man." And in the house the  
disciples put questions to him again about this thing.  
And he said to them, "Whoever puts away his wife, and  
takes another, is false to his wife; and if she herself puts  
away her husband, and takes another, she is false to her  
husband".

And they took to him little children, so that he might  
put his hands on them: and the disciples said sharp words  
to them. And when Jesus saw it, he was angry, and said  
to them, "Let the little children come to me, and do not  
keep them away; for of such is the kingdom of God.  
Truly I say to you, Whoever does not put himself under  
the kingdom of God like a little child, will not come into  
it at all." And he took them in his arms, and gave them  
a blessing, putting his hands on them.

And while he was going out into the way, a man came  
running to him, and went down on his knees, saying,  
"Good Master, what have I to do so that I may have  
eternal life?" And Jesus said to him, "Why do you say  
I am good? no one is good but one, and that is God.  
You have knowledge of what is said in the law, 'Do not  
put any one to death, Do not be untrue in married life,  
Do not take what is not yours, Do not give false witness,  
Do not get money by deceit, Give honour to your father  
and mother'." And he said to him, "Master, all these  
laws I have kept from the time when I was young".  
And Jesus, looking on him, and loving him, said, "There

is one thing needed: go, get money for your goods, and give it to the poor, and you will have wealth in heaven: and come with me". But his face became sad at the saying, and he went away sorrowing: for he was one who had much property. 22

And Jesus, looking round about, said to his disciples, 23 "How hard it is for those who have wealth to come into the kingdom of God!" And the disciples were full of 24 wonder at his words. But Jesus said to them again, "Children, how hard it is for those who put faith in wealth to come into the kingdom of God! It is simpler 25 for a *camel* to go through a needle's eye, than for a man of wealth to come into the kingdom of God." And they 26 were greatly surprised, saying to him, "Who then may have salvation?" Jesus, looking on them, said, "With 27 men it is impossible, but not with God: for all things are possible with God". Peter said to him, "See, we have 28 given up everything, and come after you". Jesus said, 29 "Truly I say to you, There is no man who has given up house, or brothers, or sisters, or mother, or father, or children, or land, because of me and the good news, who will not get a hundred times as much now in this 30 time, houses, and brothers, and sisters, and mothers, and children, and land—though with great troubles; and, in the world to come, eternal life. But a great number who 31 are first will be last: and those who are last will be first."

And they were on the way, going up to Jerusalem; 32 and Jesus was going before them: and they were full of wonder; but those who came after him were in fear. And again he took the twelve, and gave them word of the things which were to come on him, saying, "See, 33 we go up to Jerusalem; and the Son of man will be given up to the chief priests and the scribes; and they will give an order for his death, and will give him up to the Gentiles: and they will make sport of him, and put shame 34 on him, and give him cruel blows, and will put him to death; and after three days he will come back from the dead".

And there came to him James and John, the sons of Zebedee, saying to him, "Master, will you give us whatever may be our request?" And he said to them, "What would you have me do for you?" And they said to him, "Let us be seated, one at your right hand and one at your left, in your glory". But Jesus said to them, "You have no knowledge of what you are saying. Are you able to take of my cup? or to undergo the baptism which I am to undergo?" And they said to him, "We are able". And Jesus said to them, "You will take of the cup from which I take; and the baptism which I am about to undergo you will undergo: but to be seated at my right hand or at my left is not for me to give: but it is for those for whom it has been made ready". And hearing this, the ten became very angry with James and John. And Jesus made them come to him, and said to them, "You see that those who are made rulers over the Gentiles are lords over them; and their great ones have authority over them. But it is not so among you: but whoever has a desire to become great among you, let him be your servant: and whoever has a desire to be first among you, let him be servant of all. For truly the Son of man did not come to have servants, but to be a servant, and to give his life for the salvation of great numbers of men."

And they came to Jericho: and when he was going out of Jericho, with his disciples and a great number of people, the son of Timaeus, Bartimaeus, a blind man, was seated by the wayside, with his hand out for money. And when it came to his ears that it was Jesus of Nazareth, he gave a cry, and said, "Jesus, son of David, have mercy on me". And some of them, turning in protest, gave him an order to be quiet: but he went on crying out all the more, "Son of David, have mercy on me". And Jesus came to a stop, and said, "Let him come". And crying out to the blind man, they said to him, "Be comforted: come, he has sent for you". And he, putting off his coat, got up quickly, and came to

Jesus. And Jesus said to him, "What would you have 51  
me do to you?" And the blind man said, "Master, make  
me able to see". And Jesus said to him, "Go on your 52  
way; your faith has made you well". And straight away  
he was able to see, and went after him in the way.

## GLORY TO THE SON OF DAVID

1 **A**ND when they came near to Jerusalem, to Bethphage 1  
and Bethany, at the mountain of Olives, he sent  
two of his disciples, and said to them, "Go into 2  
the little town opposite: and when you come to it, you  
will see a young ass with a cord round his neck, on  
which no man has ever been seated; let him loose, and  
come back with him. And if anyone says to you, 'Why 3  
are you doing this?' say, 'The Lord has need of him and  
will send him back straight away'." And they went 4  
away, and saw a young ass by the door outside in the  
open street; and they were getting him loose. And 5  
some of those who were there said to them, "What are  
you doing, taking the ass?" And they said to them the 6  
words which Jesus had said; and they let them go. And 7  
they took the young ass to Jesus, and put their clothing  
on him, and he got on his back. And a great number put 8  
down their clothing in the way; and others put down  
branches which they had taken from the fields. And 9  
those who went in front, and those who came after, were  
crying, "Glory; A blessing on him who comes in the  
name of the Lord: A blessing on the coming kingdom 10  
of our father David: Glory in the highest".

## TEACHING IN THE TEMPLE

And he went into Jerusalem into the Temple; and 11  
after looking round about on all things, it being now  
evening, he went out to Bethany with the twelve.

And on the day after, when they had come out from 12  
Bethany, he was in need of food. And seeing a *fig*-tree 13  
in the distance with leaves, he went to see if by chance

it had anything on it: and when he came to it, he saw nothing but leaves; for it was not the time for the fruit. And he said to it, "Let no man take fruit from you for ever". And it came to the ears of his disciples.

And they came to Jerusalem; and he went into the Temple, and sent out those who were trading there, overturning the tables of the money-changers, and the seats of those who were offering doves for money; and he would not let any man take a vessel through the Temple. And he gave them teaching, and said to them, "Is it not in the Writings, 'My house is to be named a house of prayer for all the nations'? but you have made it a hole of thieves". And it came to the ears of the chief priests and scribes, and they took thought how they might put him to death; being in fear of him, because all the people were full of wonder at his teaching.

And every evening he went out of the town.

And when they were going by in the morning, they saw the fig-tree dead from the roots. And Peter, having a memory of it, said to him, "Master, see, the tree which was cursed by you is dead". And Jesus answering said to them, "Have faith in God. Truly I say to you, Whoever says to this mountain, 'Be taken up and be put into the sea'; and has no doubt in his heart, but has faith that what he says will come about; he will have his desire. For this reason I say to you, Whatever you make a request for in prayer, have faith that it has been given to you, and you will have it. And whenever you make a prayer, let there be forgiveness in your hearts, if you have anything against anyone; so that you may have forgiveness for your sins from your Father who is in heaven."

And they came again to Jerusalem: and while he was walking in the Temple, there came to him the chief priests, and the scribes, and those in authority: and they said to him, "By what authority do you do these things? or who gave you authority to do these things?" And Jesus said to them, "I will put to you one question; give me an answer, and I will say by what authority

I do these things. The baptism of John, was it from <sup>30</sup>  
 heaven or from men? give me an answer." And they <sup>31</sup>  
 gave thought to it among themselves, saying, "If we  
 say, 'From heaven'; he will say, 'Why then did you  
 not have faith in him?' But if we say, 'From men'"— <sup>32</sup>  
 they were in fear of the people: because all took John  
 to be truly a prophet. And they said in answer to Jesus, <sup>33</sup>  
 "We are not certain". And Jesus said to them, "And  
 I will not say by what authority I do these things".

## TEACHING BY STORIES

<sup>2</sup> **A**ND he gave them teaching in the form of stories. <sup>1</sup>  
 "A man had a vine-garden planted, and put a wall  
 about it, and made a place for crushing out the  
 wine, and put up a tower, and let it out to field workers,  
 and went into another country. And when the time came <sup>2</sup>  
 he sent a servant to get from the workmen some of the  
 fruit of the garden. And they took him, and gave him <sup>3</sup>  
 blows, and sent him away with nothing. And again he <sup>4</sup>  
 sent to them another servant; and they gave him wounds  
 on the head, and were very cruel to him. And he sent <sup>5</sup>  
 another; and they put him to death: and a number of  
 others, whipping some, and putting some to death. He <sup>6</sup>  
 still had one, a dearly-loved son: he sent him last to  
 them, saying, 'They will have respect for my son'. But <sup>7</sup>  
 those workmen said among themselves, 'This is he who  
 will one day be the owner of the property; come, let us  
 put him to death, and the heritage will be ours'. And <sup>8</sup>  
 they took him, and put him to death, pushing his body  
 out of the garden. What then will the master of the <sup>9</sup>  
 garden do? He will come and put the workmen to death,  
 and will give the garden into the hands of others. Have <sup>10</sup>  
 you not seen this which is in the Writings:

The stone which the builders put on one side,  
 The same was made the chief stone of the building:  
 This was the Lord's doing,  
 And it is a wonder in our eyes?" <sup>11</sup>

And they made attempts to take him; but they were in fear of the people, because they saw that the story was against them; and they went away from him.

Then they sent to him certain of the Pharisees and the Herodians, so that they might make use of his words to take him by a trick. And when they had come, they said to him, "Master, we are certain that you are true, and have no fear of anyone: you have no respect for a man's position, but you are teaching the true way of God: Is it right to give taxes to Caesar or not? Are we to give, or not to give?" But he, conscious of their false hearts, said to them, "Why do you put me to the test? give me a penny, so that I may see it". And they gave him one. And he said to them, "Whose is this image and name on it?" And they said to him, "Caesar's". And Jesus said to them, "Give to Caesar the things which are Caesar's, and to God the things which are God's". And they were full of wonder at him.

And there came to him Sadducees, who say there is no future life; and they put a question to him, saying, "Master, in the law Moses says, 'If a man's brother comes to his end, and has a wife still living, and no child, it is right for his brother to take his wife, and get a family for his brother'. There were seven brothers: and the first took a wife, and at his death there were no offspring; and the second took her, and at his death, there were no offspring; and the third the same: and all the seven had no seed. Last of all the woman herself came to her death. In the future life, whose wife will she be? for the seven had her for a wife." Jesus said to them, "Is not this the reason of your error, that you have no knowledge of the holy Writings or the power of God? In the future life, they do not get married, but are like the angels in heaven. But as to the dead coming back to life; have you not seen in the book of Moses, about the burning thorn tree, how God said to him, 'I am the God of Abraham, and the God of Isaac, and



the God of Jacob'? He is not the God of the dead, but 27  
of the living: you are greatly in error."

And one of the scribes came, and hearing them 28  
questioning together, and seeing that he had given them  
a good answer, put the question to him, "Which law  
is the first of all?" Jesus said in answer, "The first is, 29  
'Give ear, O Israel; The Lord our God is one Lord:  
and you are to have love for the Lord your God with 30  
all your heart, and with all your soul, and with all your  
mind, and with all your strength'. The second is this, 31  
'Have love for your neighbour as for yourself'. There  
is no other law greater than these." And the scribe said 32  
to him, "Truly, Master, you have well said that he is  
one; and there is no other but he: and to have love for 33  
him with all the heart, and with all the mind, and with  
all the strength, and to have the same love for his neigh-  
bour as for himself, is much more than all forms of  
offerings". And when Jesus saw that he gave a wise 34  
answer, he said to him, "You are not far from the king-  
dom of God". And every man after that was in fear of  
questioning him any more.

And Jesus, when he was teaching in the Temple, said, 35  
"How do the scribes say that the Christ is the son of  
David? David himself said in the Holy Spirit, 36

The Lord said to my Lord,  
Be seated at my right hand,  
Till I put those who are against you under your feet.

David himself gives him the name of Lord; and how 37  
then is he his son?" And the common people gave ear  
to him gladly.

And in his teaching he said, "Be on your watch against 38  
the scribes, whose pleasure it is to go about in long robes  
and be respected in the market-places, and to have the 39  
chief seats in the Synagogues, and the first places at  
feasts; who take away the property of widows, and before 40  
the eyes of men make long prayers; these will be judged  
more hardly".

And he took a seat by the place where the money was kept, and saw how the people put money into the boxes: and a number who had wealth put in much. And there came a poor widow, and she put in two little bits of money, which make a farthing. And he made his disciples come to him, and said to them, "Truly I say to you, This poor widow has put in more than all those who are putting money into the box: because they all put in something out of what they had no need for; but she out of her need put in all she had, even all her living".

#### THE TEMPLE WILL BE OVERTURNED

13 **A**ND when he was going out of the Temple, one of his disciples said to him, "Master, see, what stones and what buildings!" And Jesus said to him, "Do you see these great buildings? there is not one stone here resting on another which will not be overturned".

And while he was seated on the mountain of Olives opposite the Temple, Peter and James and John and Andrew said to him privately, "Say when these things will be, and what will be the sign when these things are all about to be done". And Jesus said to them, "Take care that you are not tricked by anyone. People will come in my name, saying, 'I am he'; and a number will be turned from the true way. And when you have news of wars and talk of wars, do not be troubled; these things have to be, but it is still not the end. Nation will go to war with nation, and kingdom with kingdom: there will be earth-shocks in different places; there will be times when there is no food; these things are the first of the troubles.

"But take care: for they will give you up to the Sanhedrins; and in Synagogues you will be whipped; and you will be taken before rulers and kings because of me, for a sign to them. And the good news has first to be given to all the nations. And when you are taken

and given up to be judged, do not be troubled about what to say: but whatever is given to you in that hour, say: because it is not you who say it, but the Holy Spirit. And brother will give up brother to death, and the father 12 his child; and children will go against their fathers and mothers, and put them to death. And you will be hated 13 by all men, because of my name; but he who goes through to the end will have salvation.

“But when you see the unclean thing which makes 14 destruction, in the place where it has no right to be” (let this be clear to the reader), “then let those who are in Judaea go quickly to the mountains: and let him who 15 is on the house-top not go down, or go in, to take anything out of his house: and let him who is in the field 16 not go back to take his coat. And it will be hard for 17 women who are with child and for her who has a baby at the breast in those days. And say a prayer that it 18 may not be in the winter. For in those days there will 19 be sorrow, such as there has not been from the time when God made the world till now, and will not ever be again. And if the Lord had not made the time short, 20 no flesh would have been kept from destruction; but because of the saints he has made the time short. And 21 then if any man says to you, ‘See, here is Christ’; or, ‘See, there’; have no faith in it: because there will be 22 false Christs and false prophets, and they will give signs and wonders in the hope of turning even the saints from the true way. But take care; see, I have made all things 23 clear to you before the time.

“But in those days, after that time of trouble, the sun 24 will be made dark and the moon will not give her light, and the stars will be falling from heaven, and the powers 25 which are in the heavens will be moved. And then they 26 will see the Son of man coming in clouds with great power and glory. And then he will send out the angels, 27 and will get together his saints, from the four winds, from the farthest part of the earth to the farthest part of heaven.

“Take an example from the *fig*-tree: when its branches 28  
become soft and put out their leaves, you see that the  
summer is near; even so, when you see these things 29  
taking place, you may be certain that he is near, even  
at the doors. Truly, I say to you, This generation will 30  
not come to an end till all these things are complete.  
Heaven and earth will come to an end; but my words 31  
will not come to an end. But of that day or that hour 32  
no one has knowledge, not even the angels in heaven,  
or the Son, but the Father. Take care, keep watch with 33  
prayer: for you are not certain when the time will be.  
It is as when a man, who is in another country for a time, 34  
having gone away from his house, and given authority  
to his servants, and to everyone his work, gives the  
porter an order to keep watch. So you are to keep watch: 35  
because you are not certain when the master of the house  
is coming, in the evening, or in the middle of the night,  
or at the *cock's* cry, or in the morning; for fear that, 36  
coming suddenly, he sees you sleeping. And what I say 37  
to you, I say to all, Keep watch.”

#### THE FEAST OF THE PASSOVER

14 **I**T was now two days before the feast of the Passover 1  
and the unleavened bread: and the chief priests and  
the scribes made designs how they might take him  
by deceit, and put him to death: but they said, “Not 2  
while the feast is going on, for fear there may be trouble  
among the people”.

And while he was in Bethany in the house of Simon 3  
the leper, seated at table, there came a woman with a  
bottle of perfumed oil of great price; and when the bottle  
was broken she put the perfume on his head. But some 4  
of them were angry among themselves, saying, “For  
what purpose has this oil been wasted? We might have 5  
got more than three hundred pence for it, and given the  
money to the poor.” And they said things against her  
among themselves. But Jesus said, “Let her be; why 6

are you troubling her? she has done a kind act to me. The poor you have ever with you, and whenever you 7 have the desire you may do them good: but me you have not for ever. She has done what she was able: she has 8 put oil on my body to make it ready for its last resting-place. And truly I say to you, Wherever the good news 9 goes out through all the earth, what this woman has done will be talked of in memory of her."

And Judas Iscariot, who was one of the twelve, went 10 away to the chief priests, so that he might give him up to them. And hearing what he said, they were glad, and 11 gave him their word to make him a payment of money. And he took thought how he might best give him up to them.

And on the first day of unleavened bread, when the 12 Passover lamb is put to death, his disciples said to him, "Where are we to go and make ready for you to take the Passover meal?" And he sent two of his disciples, 13 and said to them, "Go into the town, and there will come to you a man with a vessel of water: go after him; and wherever he goes in, say to the owner of the house, 14 'The Master says, Where is my guest-room, where I may take the Passover with my disciples?' And he will 15 take you up himself to a great room with a table and seats: there make ready for us." And the disciples went 16 out and came into the town, and saw that it was as he had said: and they made ready the Passover.

And when it was evening he came with the twelve. 17 And while they were seated taking food, Jesus said, 18 "Truly, I say to you, One of you will be false to me, one who is taking food with me". They were sad, and said 19 to him one by one, "Is it I?" And he said to them, 20 "It is one of the twelve, one who is putting his bread with me into the same plate. The Son of man goes, even 21 as the Writings say of him: but cursed is that man through whom the Son of man is given up! It would have been well for that man if he had never been given birth."

And while they were taking food, he took bread, and 22  
after blessing it, he gave the broken bread to them, and  
said, "Take it: this is my body". And he took a cup, 23  
and when he had given praise, he gave it to them: and  
they all had a drink from it. And he said to them, "This 24  
is my blood of the testament, which is given for men.  
Truly I say to you, I will take no more of the fruit of 25  
the vine till the day when I take it new in the kingdom  
of God."

And after a song of praise to God they went out to the 26  
mountain of Olives.

And Jesus said to them, "You will all be turned away 27  
from me: for it is in the Writings, 'I will put the keeper  
of the sheep to death, and the sheep will be put to flight'.  
But after I have come back from the dead, I will go before 28  
you into Galilee." But Peter said to him, "Though the 29  
others may be turned away from you, I will not". And 30  
Jesus said to him, "Truly I say to you that you, today,  
even this night, before the *cock's* second cry, will say  
three times that you have no knowledge of me". But 31  
he said with passion, "If I have to be put to death with  
you, I will not be false to you". And they all said the  
same.

#### GETHSEMANE

And they came to a place which was named Geth- 32  
semane: and he said to his disciples, "Be seated here  
while I say a prayer". And he took with him Peter and 33  
James and John, and grief and great trouble came on  
him. And he said to them, "My soul is very sad, even 34  
to death: be here a little time, and keep watch". And 35  
he went forward a little, and falling down on the earth,  
made request that, if possible, the hour might go from  
him. And he said, "*Abba*, Father, all things are possible 36  
to you; take away this cup from me: but even so let not  
my pleasure, but yours be done". And he came, and 37  
saw them sleeping, and said to Peter, "Simon, are you  
sleeping? were you not able to keep watch one hour?"

Keep watch with prayer, so that you may not be put to 38  
the test; the spirit truly is ready, but the flesh is feeble.”  
And again he went away, and said a prayer, using the 39  
same words. And again he came, and saw them sleeping, 40  
because their eyes were very tired; and they had nothing  
to say in answer. And he came the third time, and said 41  
to them, “Go on sleeping now, and take your rest: it is  
enough; the hour has come; see, the Son of man is given  
up into the hands of evil men. Get up, let us be going; 42  
see, he who gives me up is near.”

## JUDAS GIVES A SIGN

And straight away, while he was still talking, Judas, 43  
one of the twelve, came, and with him a great band with  
swords and sticks, from the chief priests and the scribes  
and those in authority. Now he who had been false to 44  
him had given them a sign, saying, “The one to whom  
I give a kiss, that is he; take him, and get him away  
safely”. And when he had come, he went straight to 45  
him and said, “Master”; and gave him a kiss. And they 46  
put their hands on him, and took him. But a certain one 47  
of those who were near took out his sword, and gave the  
servant of the high priest a blow, cutting off his ear.  
And Jesus said to them, “Have you come out as against 48  
a thief, with swords and sticks to take me? I was with 49  
you every day in the Temple teaching, and you did not  
take me; but this is done so that the Writings may come  
true.” And they all went away from him in fear. 50

And a certain young man went after him, with only 51  
a linen cloth about his body; and they put their hands  
on him; but he got away unclothed, without the linen 52  
cloth.

## THE SANHEDRIN

And they took Jesus away to the high priest; and 53  
there came together with him all the chief priests and  
those in authority and the scribes. And Peter had come 54

after him at a distance, even into the house of the high priest; and he was seated with the captains, warming himself in the light of the fire. Now the chief priests and all the Sanhedrin were looking for witness against Jesus so that they might put him to death; and they were unable to get any. For a number gave false witness against him and their witness was not in agreement. Then some got up and gave false witness against him, saying, "He said in our hearing, 'I will put an end to this Temple which is made with hands, and in three days I will make another without hands'". And even so their witness was not in agreement. And the high priest got up in the middle of them, and said to Jesus, "Do you say nothing in answer? what is it which these say against you?" But he kept quiet, and said nothing. Again the high priest questioning him said, "Are you the Christ, the son of the Holy One?" And Jesus said, "I am: and you will see the Son of man seated at the right hand of power, and coming with the clouds of heaven". And the high priest, violently parting his robes, said, "What more need have we of witnesses? His words against God have come to your ears: what is your opinion?" And they all said it was right for him to be put to death. And some put shame on him and, covering his face, gave him blows and said to him, "Now say what is to come": and the captains took him and gave him blows with their hands.

And while Peter was down in the open square of the building, one of the servant-girls of the high priest came; and seeing Peter warming himself by the fire, she gave him a look, and said, "You were with this Nazarene, even Jesus". But he said, "I have no knowledge of him, or of what you are saying": and he went out into the doorway; and there came the cry of a cock. And the girl saw him, and said again to those who were near, "This is one of them". But again he said it was not so. And after a little time again those who were near said to Peter, "Truly you are one of them; for you are a



Galilaean". But, with curses and oaths, he said, "I have 71  
no knowledge of the man about whom you are talking".  
And in the same minute, the cock gave a second cry. 72  
And it came to Peter's mind how Jesus had said to him,  
"Before the second cry of the cock, you will say three  
times that you have no knowledge of me". And at this  
thought he was overcome with weeping.

#### CHRIST BEFORE PILATE

AND the first thing in the morning the chief priests 1  
with those in authority and the scribes, and all the  
Sanhedrin, had a meeting, and put cords round  
Jesus, and took him away, and gave him up to Pilate.  
And Pilate put a question to him, "Are you the King 2  
of the Jews?" And he, answering, said to him, "You  
say so". And the chief priests said a number of things 3  
against him. And Pilate again put a question, "Do you 4  
say nothing in answer? see how much evil they say you  
have done". But Jesus gave no more answers, so that 5  
Pilate was full of wonder.

#### BARABBAS OR JESUS?

Now at the feast every year he let one prisoner go 6  
free at their request. And there was one named Barabbas, 7  
in prison with those who had gone against the govern-  
ment and in the fight had taken life. And the people 8  
went up, requesting him to do as he had done for them  
in other years. And Pilate said in answer to them, "Is 9  
it your desire that I let the King of the Jews go free?"  
For he saw that the chief priests had given him up 10  
through envy. But the people were moved by the chief 11  
priests to make him let Barabbas go free. And Pilate 12  
again said in answer to them, "What then am I to do  
to him to whom you give the name of the King of the  
Jews?" And they said again loudly, "To the cross with 13  
him!" And Pilate said to them, "Why, what evil has 1

he done?" But their cry was the louder, "To the cross!" And Pilate, desiring to do what was pleasing to the people, let Barabbas go free, and gave up Jesus, when he had been whipped, to be put to death on the cross.

And the men of the army took him away into the square in front of the building, which is the Praetorium, and they got together all the band. And they put a purple robe on him, and twisting a crown of thorns, they put it on him; and, as if honouring him, they said, "Long life to the King of the Jews!" And they gave him blows on the head with a stick and put shame on him, and going down on their knees, gave him worship. And when they had made sport of him, they took the purple robe off him and put his clothing on him. And they took him out to put him to death on the cross.

#### JESUS PUT TO DEATH ON THE CROSS

And they made one, Simon of Cyrene, the father of Alexander and Rufus, who was going by, coming from the country, go with them, so that he might take his cross. And they took him to the place named Golgotha, which is, Dead Man's Head. And they gave him wine mixed with *myrrh*; but he did not take it. And he was nailed to the cross; and they made a division of his clothing among them, putting to the decision of chance what everyone was to take. And it was the third hour when they put him on the cross. And the statement of his crime was put in writing on the cross, THE KING OF THE JEWS. And they put two thieves on crosses with him, one on his right side, and one on his left. And those who went by made sport of him, shaking their heads, and saying, "Ha! you who give the Temple to destruction, and put it up again in three days, keep yourself from death, and come down from the cross". In the same way the chief priests, laughing at him among themselves with the scribes, said, "A saviour of others, he has no salvation for himself. Let the Christ, the King

of Israel, come down now from the cross, so that we may see and have belief." And those who were put on crosses with him said evil things against him.

And when the sixth hour had come, it was dark over 33  
all the land till the ninth hour. And at the ninth hour, 34  
Jesus said in a loud voice, "*Eloi, Eloi, lama sabachthani?*"  
which is, "My God, my God, why are you turned away  
from me?" And some of those who were near, hearing 35  
it, said, "See, he is crying to Elijah". And one of them 36  
went quickly, and getting a sponge full of bitter wine,  
put it on a rod, and gave it to him for drink, saying,  
"Let be; let us see if Elijah will come to take him down".  
And Jesus gave a loud cry, and gave up his spirit. 37  
And the curtain of the Temple was parted from end to 38  
end. And when the captain, who was near, saw how he 39  
gave up his spirit, he said, "Truly this man was the Son  
of God". And there were women watching from a 40  
distance: among them was Mary Magdalene, and Mary  
the mother of James the less and of Joses, and Salome;  
who went with him when he was in Galilee, and took 41  
care of him; and a number of other women who came  
up with him to Jerusalem.

#### THE BODY OF JESUS PUT TO REST

And when it was evening, because it was the time of 42  
getting ready, that is, the day before the Sabbath, there 43  
came Joseph of Arimathaea, a responsible man in high  
honour, who was himself waiting for the kingdom of  
God; and he went in to Pilate without fear, and made  
a request for the body of Jesus. And Pilate was surprised 44  
that he was dead; and sending for the captain, he put a  
question to see if he had been dead for long. And when 45  
he had news of it from the captain, he let Joseph have  
the body. And he got a linen cloth, and taking him 46  
down, put the linen cloth round him, and put him in a  
place for the dead which had been cut out of a rock;  
and a stone was rolled against the door. And Mary 47

Magdalene and Mary the mother of Joses saw where he was put.

THE FIRST DAY OF THE WEEK

16 **A**ND when the Sabbath was past, Mary Magdalene, 1  
and Mary the mother of James, and Salome, got  
spices, so that they might come and put them on  
him. And very early after dawn on the first day of the 2  
week, they came at the time of the coming up of the sun  
to the place where the body had been. And they were 3  
saying among themselves, "Who will get the stone  
rolled away from the door for us?" And looking up, 4  
they saw that the stone was rolled back; and it was of  
great size. And when they went in, they saw a young 5  
man seated on the right side, dressed in a white robe;  
and they were full of wonder. And he said to them, "Do 6  
not be troubled: you are looking for Jesus, the Nazarene,  
who has been put to death on the cross; he has come back  
from the dead; he is not here: see, the place where they  
put him! But go, say to his disciples and to Peter, 'He 7  
goes before you into Galilee: there you will see him,  
as he said to you'." And they went out quickly from 8  
the place; because fear and great wonder had come on  
them: and they said nothing to anyone, because they  
were full of fear that...<sup>1</sup>

Now when he came back from the dead early on the 9  
first day of the week, he went first to Mary Magdalene,  
from whom he had sent out seven evil spirits. She went, 10  
and gave news of it to those who had been with him,  
while they were sorrowing and weeping. And they, 11  
when it came to their ears that he was living, and had  
been seen by her, had no belief in it.

And after these things he was seen in another form 12  
by two of them, while they were walking on their way  
into the country. And they went away, and gave news 13  
of it to the rest; and they had no belief in what was said.

<sup>1</sup> This is the end of Mark. The later verses are by another writer.

And later he was seen by the eleven themselves while 14  
they were taking food; and he said sharp words to them  
because they had no faith and their hearts were hard,  
and they had no belief in those who had seen him after  
he had come back from the dead. And he said to them, 15  
“Go into all the world, and give the good news to  
everyone. He who has faith and is given baptism will 16  
get salvation; but he who has not faith will be judged.  
And these signs will be with those who have faith: in 17  
my name they will send out evil spirits; and they will  
make use of new languages; they will take up snakes, 18  
and if there is poison in their drink, it will do them no  
evil; they will put their hands on those who are ill, and  
they will get well.”

So then the Lord Jesus, after he had said these words 19  
to them, was taken up into heaven, and took his seat at  
the right hand of God. And they went out, preaching 20  
everywhere, the Lord working with them, and giving  
witness to the word by the signs which came after. So  
be it.

# ST LUKE

1 As a number of attempts have been made to put to- 1  
gether in order an account of those events which took  
place among us, as they were handed down to us by 2  
those who saw them from the first and were preachers  
of the word, it seemed good to me, having made observa- 3  
tion, with great care, of the direction of events in their  
order, to put the facts in writing for you, most noble  
Theophilus; so that you might have certain knowledge 4  
of those things about which you were given teaching.

## THE BIRTH OF JESUS CHRIST AND OF JOHN THE BAPTIST

**I**N the days of Herod, king of Judaea, there was a 5  
certain priest, by name Zacharias, of the order of  
Abijah; and he had a wife of the family of Aaron,  
and her name was Elisabeth. They were upright in the 6  
eyes of God, keeping all the rules and orders of God,  
and doing no wrong. And they were without children, 7  
because Elisabeth had never given birth, and they were  
at that time very old.

Now it came about that, in his turn, he was acting as 8  
priest before God, and as was the way of the priests, 9  
he had to go into the Temple to see to the burning of  
perfumes. And all the people were offering prayers out- 10  
side, at the time of the burning of perfumes. And he 11  
saw an angel of the Lord in his place on the right side  
of the altar. And Zacharias was troubled when he saw 12  
him and fear came on him. But the angel said, "Have 13  
no fear, Zacharias, for your prayer has come to the ears  
of God, and your wife Elisabeth will have a son, and  
his name will be John. And you will be glad and have 14  
great delight; and numbers of people will have joy at  
his birth. For he will be great in the eyes of the Lord; 15

he will not take wine or strong drink; and he will be full of the Spirit of God from his birth. And through 16 him great numbers of the children of Israel will be turned to the Lord their God. And he will go before 17 his face in the spirit and power of Elijah, turning the hearts of fathers to their children, and wrongdoers to the way of righteousness; to make ready a people whose hearts have been turned to the Lord." And Zacharias 18 said to the angel, "How may I be certain of this? For I am an old man, and my wife is far on in years." And 19 the angel answering said, "I am Gabriel whose place is before God; I have been sent to say these words to you and to give you this good news. Now, see, you 20 will be without voice or language till the day when these things come about, because you had not faith in my words, which will have effect at the right time." And the people were waiting for Zacharias and were 21 surprised because he was in the Temple for such a long time. And when he came out he was not able to say 22 anything, and they saw that he had seen a vision in the Temple; and he was making signs to them without words. And when the days of his work in the Temple 23 were ended, he went back to his house.

After that time, Elisabeth, being certain that she was 24 to become a mother, kept herself from men's eyes for five months, saying, "The Lord has done this to me, 25 for his eyes were on me, to take away my shame in the eyes of men".

Now in the sixth month the angel Gabriel was sent 26 from God to a town in Galilee, named Nazareth, to 27 a young woman who was to be married to a man named Joseph, of the family of David; and the name of the young woman was Mary. And the angel came in to 28 her and said, "Peace be with you, to whom special grace has been given; the Lord is with you". But she was 29 greatly troubled at his words, and said to herself, "What may be the purpose of these words?" And the angel 30 said to her, "Have no fear, Mary, for you have God's

approval. And see, you will give birth to a son and <sup>31</sup>  
his name will be Jesus. He will be great, and will be <sup>32</sup>  
named the Son of the Most High: and the Lord God  
will give him the kingdom of David, his father: he will <sup>33</sup>  
have rule over the house of Jacob for ever, and of his  
kingdom there will be no end." And Mary said to the <sup>34</sup>  
angel, "How may this be, because I have had no know-  
ledge of a man?" And the angel in answer said to her, <sup>35</sup>  
"The Holy Spirit will come on you, and the power of  
the Most High will come to rest on you, so that the holy  
child to whom you give birth will be named the Son of  
God. Even now Elisabeth, who is of your family, is to <sup>36</sup>  
be a mother, though she is old: and this is the sixth  
month with her who was without children. For there <sup>37</sup>  
is nothing which God is not able to do." And Mary <sup>38</sup>  
said: "I am the servant of the Lord; may it be to me  
as you say". And the angel went away.

#### THE SONG OF MARY

Then Mary got up and went quickly into the high <sup>39</sup>  
lands, to a town of Judah; and went into the house of <sup>40</sup>  
Zacharias and took Elisabeth in her arms. And when <sup>41</sup>  
the voice of Mary came to the ears of Elisabeth, the  
baby made a sudden move inside her; then Elisabeth  
was full of the Holy Spirit, and she said with a loud <sup>42</sup>  
voice: "May blessing be on you among women, and  
a blessing on the child of your body. How is it that the <sup>43</sup>  
mother of my Lord comes to me? For, truly, when the <sup>44</sup>  
sound of your voice came to my ears, the baby, in my  
body, made a sudden move for joy. Happy will she be <sup>45</sup>  
who had faith that the things which the Lord has said  
to her will be done." And Mary said: <sup>46</sup>

My soul gives glory to God;

My spirit is glad in God my saviour. <sup>47</sup>

For he has had pity on his servant, though she is poor <sup>48</sup>  
and lowly placed:



And from this hour will all generations give witness  
to the blessing which has come to me.

For he who is strong has done great things for me; 49  
And holy is his name.

His mercy is for all generations 50  
In whom is the fear of him.

With his arm he has done acts of power; 51

He has put to flight those who have pride in their hearts.

He has put down kings from their seats, 52

Lifting up on high the men of low degree.

Those who had no food he made full of good things; 53

The men of wealth he sent away with nothing in their  
hands;

His help he has given to Israel, his servant, 54

So that he might keep in mind his mercy

To Abraham and his seed for ever, 55

As he gave his word to our fathers.

And Mary was with her for about three months and 56  
then went back to her house.

#### THE BIRTH OF JOHN

Now it was time for Elisabeth to give birth, and she 57

had a son. And it came to the ears of her neighbours 58

and relations that the Lord had been very good to her,

and they took part in her joy. And on the eighth day 59

they came to see to the circumcision of the child, and

they would have given him the name of Zacharias, his

father's name; but his mother made answer and said, 60

"No, his name is John". And they said, "Not one of 61

your relations has that name". And they made signs 62

to his father, to say what name was to be given to him.

And he sent for writing materials and put down: "His 63

name is John;" and they were all surprised. And straight 64

away his mouth was open, and his tongue was free and

he gave praise to God. And fear came on all those who 65

were living round about them: and there was much talk

about all these things in all the hill country of Judaea.

And all who had word of them kept them in their minds <sup>66</sup>  
and said, "What will this child be?" For the hand of  
the Lord was with him.

#### THE SONG OF ZACHARIAS

And his father, Zacharias, was full of the Holy Spirit, <sup>67</sup>  
and with the voice of a prophet, said these words:

Praise be to the Lord, the God of Israel, <sup>68</sup>  
For he has come to his people and made them free,  
Lifting up a horn of salvation for us <sup>69</sup>  
In the house of his servant David  
(As he said, by the mouth of his holy prophets, from <sup>70</sup>  
the earliest times),  
Salvation from those who are against us, and from the <sup>71</sup>  
hands of those who have hate for us;  
To do acts of mercy to our fathers <sup>72</sup>  
And to keep in mind his holy word,  
The oath which he made to Abraham, our father, <sup>73</sup>  
That we, being made free from the fear of those who <sup>74</sup>  
are against us,  
Might give him worship,  
In righteousness and holy living before him all our days. <sup>75</sup>  
And you, child, will be named the prophet of the <sup>76</sup>  
Most High:  
You will go before the face of the Lord, to make ready  
his ways;  
To give knowledge of salvation to his people, <sup>77</sup>  
Through the forgiveness of sins,  
Because of the loving mercy of our God, <sup>78</sup>  
By whom the dawn from heaven has come to us,  
To give light to those in dark places, and in the shade <sup>79</sup>  
of death,  
So that our feet may be guided into the way of peace.

And the child became tall, and strong in spirit; and <sup>80</sup>  
he was living in the waste land till the day when he  
came before the eyes of Israel.

## THE BIRTH OF JESUS

2 **N**ow it came about in those days that an order 1  
 went out from Caesar Augustus that there was  
 to be a numbering of all the Roman world. This 2  
 was the first numbering which was made when Quirinius  
 was ruler of Syria. And all men went to be numbered, 3  
 everyone to his town. And Joseph went up from Galilee, 4  
 out of the town of Nazareth, into Judaea, to Bethlehem,  
 the town of David, because he was of the house and  
 family of David, to be put on the list with Mary, his 5  
 future wife, who was about to become a mother. And 6  
 while they were there, the time came for her to give  
 birth. And she had her first son; and folding him in 7  
 linen, she put him to rest in the place where the cattle  
 had their food, because there was no room for them in  
 the house.

And in the same country, there were keepers of sheep 8  
 in the fields, watching over their flock by night. And 9  
 an angel of the Lord came to them, and the glory of  
 the Lord was shining round about them: and fear came  
 on them. And the angel said, "Have no fear; for truly, 10  
 I give you good news of great joy which will be for  
 all the people: for on this day, in the town of David, a 11  
 Saviour has come to birth, who is Christ, the Lord. And 12  
 this is the sign to you; you will see a young child folded  
 in linen, in the place where the cattle have their food."  
 And suddenly there was with the angel a great band 13  
 of spirits from heaven, giving praise to God and saying,

Glory to God in the highest, 14  
 And on the earth peace  
 Among men in whom he is well pleased.

And when the angels had gone away from them into 15  
 heaven, the keepers of the sheep said to one another,  
 "Let us go now to Bethlehem, and see this thing which  
 has come about, which the Lord has made clear to us".  
 And they came quickly, and saw Mary and Joseph, and 16

the child in the place where the cattle were. And when 17  
they saw it, they gave them an account of the things  
which had been said to them about the child. And all 18  
those to whose ears it came were full of wonder at the  
things said by the keepers of the sheep. But Mary kept 19  
all these words in her heart, and gave much thought  
to them. Then the keepers of the sheep went back, giving 20  
glory and praise to God for all the things which had  
come to their ears and eyes.

And when the time came for his circumcision after 21  
eight days, he was named Jesus, the name which the  
angel had given to him before his birth.

#### THE SONG OF SIMEON

And when the necessary days for making them clean 22  
by the law of Moses had come to an end, they took him  
to Jerusalem to give him to the Lord, (as it says in the 23  
law of the Lord, "Every mother's first male child is  
to be holy to the Lord".) And to make an offering, 24  
as it is ordered in the law of the Lord, of two doves or  
other young birds. And there was then in Jerusalem 25  
a man whose name was Simeon; and he was an upright  
man, fearing God and waiting for the comfort of Israel:  
and the Holy Spirit was on him. And he had knowledge, 26  
through the Holy Spirit, that he would not see death  
till he had seen the Lord's Christ. And full of the Spirit 27  
he came into the Temple: and when the father and  
mother came in with the child Jesus, to do with him  
what was ordered by the law, then he took him in his 28  
arms and gave praise to God and said,

Now you are letting your servant go 29

In peace, O Lord, as you have said;

For my eyes have seen your salvation, 30

Which you have made ready before the face of all 31  
nations;

A light of revelation to the Gentiles, 32

And the glory of your people Israel.

And his father and mother were full of wonder at the 33 things which were said about him. And Simeon gave 34 them his blessing and said to Mary, his mother, "See, this child will be the cause of the downfall and the lifting up of great numbers of people in Israel, and he will be a sign against which hard words will be said; (and a sword will go through your heart) so that the 35 secret thoughts of men may come to light". And there 36 was one, Anna, a woman prophet, the daughter of Phanuel, of the family of Asher (she was very old, and after seven years of married life she had been a widow 37 for eighty-four years); she was in the Temple at all times, worshipping with prayers and going without food, night and day. And coming up at that time, she gave 38 praise to God, talking of him to all those who were waiting for the freeing of Jerusalem. And when they 39 had done all the things which were ordered by the law of the Lord, they went back to Galilee, to Nazareth, the town where they were living.

And the child became tall and strong, and full of 40 wisdom, and the grace of God was on him.

#### THE BOY JESUS IN THE TEMPLE

And every year his father and mother went to Jeru- 41 salem at the feast of the Passover. And when he was 42 twelve years old, they went up, as their way was, to the feast; and when the days of the feast came to an 43 end and they were going back, the boy Jesus was still in Jerusalem, but they had no knowledge of it: and in 44 the belief that he was with some of their number, they went a day's journey; and after looking for him among their relations and friends, and seeing that he was not 45 there, they went back to Jerusalem, to make search for him. And after three days they came across him in the 46 Temple, seated among the wise men, giving ear to their words and putting questions to them. And all to whose 47 ears it came were full of wonder at his knowledge and

the answers which he gave. And when they saw him they were surprised, and his mother said to him, "Son, why have you done this to us? see, your father and I have been looking for you with sorrow". And he said to them, "Why were you looking for me? was it not clear to you that my right place was in my Father's house?" And his words seemed strange to them. And he went down with them and came to Nazareth; and did as he was ordered: and his mother kept all these words in her heart.

And Jesus was increasing in wisdom and in years, and in grace before God and men.

#### THE PREACHING OF JOHN THE BAPTIST

<sup>3</sup> **N**ow in the fifteenth year of the rule of Tiberius Caesar, Pontius Pilate being ruler of Judaea, and Herod being king of Galilee, his brother Philip of the country of Ituraea and Trachonitis, and Lysanias of Abilene, when Annas and Caiaphas were high priests, the word of the Lord came to John, the son of Zacharias, in the waste land. And he came into all the country round about Jordan, preaching baptism as a sign of forgiveness of sin for those whose hearts were changed. As it says in the book of the words of Isaiah the prophet,

The voice of one crying in the waste land,  
 'Make ready the way of the Lord,  
 Make his ways straight.  
 Every valley will be lifted up,  
 And all the mountains and hills made low,  
 And the twisted will be made straight,  
 And the rough ways smooth;  
 And all flesh will see the salvation of God.'

So he said to the people who went out to him for baptism: "You offspring of snakes, at whose word are you taking flight from the wrath to come? Make clear by your acts that your hearts have been changed; and

do not say to yourselves, 'We have Abraham for our father': for I say to you that God is able to make children of Abraham from these stones. And even now 9 the axe is put to the root of the trees; and every tree which does not have good fruit will be cut down and put into the fire." And the people put questions to him, 10 saying, "What have we to do?" And he made answer 11 and said to them, "He who has two coats, let him give to him who has not even one; and he who has food, let him do the same". Then tax-farmers came to him for 12 baptism and said to him, "Master, what have we to do?" And he said to them, "Do not make an attempt to get 13 more money than the right amount". And men of the 14 army put questions to him, saying, "And what have we to do?" And he said to them, "Do no violent acts to any man, and do not take anything without right, and let your payment be enough for you".

And while the people were waiting, and all men were 15 questioning in their hearts about John, if he was the Christ or not, John made answer, saying to them all, 16 "Truly, I give you baptism with water, but one is coming, who is greater than I, whose shoes I am not good enough to undo: he will give you baptism with the Holy Spirit, and with fire: in whose hand is the 17 instrument with which he will make clean his grain; he will put the good grain in his store, but the waste will be burned in the fire which will never be put out".

And so comforting them with these and other words, 18 he gave the good news to the people; but Herod, the 19 king, because John had made a protest on account of Herodias, his brother's wife, and other evil things which Herod had done, did this most evil thing of all, and had 20 John shut up in prison.

#### THE BAPTISM OF JESUS

Now it came about that when all the people had been 21 given baptism, Jesus, having had baptism with them,

was in prayer, when, the heaven being open, the Holy Spirit came down in the form of a dove, and a voice came from heaven, saying, "You are my dearly-loved Son, with whom I am well pleased".

And Jesus, at this time, was about thirty years old, being the son (as it seemed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

#### JESUS TESTED BY THE EVIL ONE

4 **A**ND Jesus, full of the Holy Spirit, came back from the Jordan, and was guided by the Spirit in the waste land for forty days, being tested by the Evil One. And he had no food in those days; and when they



came to an end, he was in need of food. And the Evil 3  
One said to him, "If you are the Son of God, let this  
stone be turned into bread". And Jesus made answer 4  
to him, "It has been said in the Writings, 'Bread is not  
man's only need'". And he took him up and let him 5  
see all the kingdoms of the earth in a minute of time.  
And the Evil One said, "I will give you authority over 6  
all these, and the glory of them, for it has been given  
to me, and I give it to anyone at my pleasure. If then 7  
you will give worship to me, it will all be yours." And 8  
Jesus in answer said to him, "It has been said in the  
Writings, 'Give worship to God, and be his servant  
only'". And he took him to Jerusalem and put him on 9  
the highest point of the Temple and said to him, "If  
you are the Son of God, let yourself go down from here,  
for it is said in the Writings,

He will give his angels orders to take care of you: 10  
and, 11

In their hands they will keep you up,  
So that your foot may not be crushed against a stone".

And Jesus made answer and said to him, "It is said in 12  
the Writings, 'You may not put the Lord your God to  
the test'".

And when all these tests were ended the Evil One 13  
went away from him for a time.

And Jesus came back to Galilee in the power of the 14  
Spirit, and the news of him went through all the country  
round about. And he was teaching in their Synagogues 15  
and all men gave him praise.

#### IN THE SYNAGOGUE AT NAZARETH

And he came to Nazareth, where he had been as 16  
a child, and he went, as his way was, into the Synagogue  
on the Sabbath, and got up to give a reading. And the 17

book of the prophet Isaiah was given to him, and opening the book, he came on the place where it is said,

The Spirit of the Lord is on me,  
Because I am marked out by him to give good news  
to the poor;  
He has sent me to make well those who are broken-  
hearted;  
To say that the prisoners will be let go, and the blind  
will see,  
And to make the wounded free from their chains,  
To give knowledge that the year of the Lord's good  
pleasure is come.

And shutting the book he gave it back to the servant and took his seat: and the eyes of all in the Synagogue were fixed on him. Then he said to them, "Today this word has come true in your hearing". And they were all giving witness, with wonder, to the words of grace which came from his mouth: and they said, "Is not this the son of Joseph?" And he said to them, "Without doubt you will say to me, 'Let the medical man make himself well: the things which to our knowledge were done at Capernaum, do them here in your country'". And he said to them, "Truly I say to you, No prophet is honoured in his country. Truly I say to you, There were a number of widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months and there was no food in the land; but Elijah was not sent to one of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow. And there were a number of lepers in Israel in the time of Elisha, the prophet, and not one of them was made clean, but only Naaman the Syrian." And all who were in the Synagogue were very angry when these things were said to them. And they got up and took him out of the town to the edge of the mountain on which their town was, so that they might send him down to his death. But he came through them and went on his way.

## TEACHING IN CAPERNAUM

And he came down to Capernaum, a town of Galilee; 31  
and he was giving them teaching on the Sabbath. And 32  
they were surprised at his teaching, for his word was  
with authority. And there was a man in the Synagogue 33  
who had an unclean spirit; and he gave a loud cry and  
said, "Let us be! what have we to do with you, Jesus 34  
of Nazareth? have you come to put an end to us? I have  
knowledge who you are, the Holy One of God." And 35  
Jesus said to him, "Be quiet, and come out of him".  
And when the evil spirit had put him down on the earth  
in the middle of them, he came out of him, having done  
him no damage. And wonder came on them all and 36  
they said to one another, "What are these words? for  
with authority and power he gives orders to the evil  
spirits and they come out". And there was much talk 37  
about him in all the places round about.

And he got up and went out of the Synagogue and went 38  
into the house of Simon. And Simon's wife's mother  
was very ill with a burning heat; and in answer to their  
prayers for her he went near her, and with a sharp word 39  
he gave orders to the disease and it went away from her;  
and straight away she got up and took care of their needs.

And at sun-down all those who had anyone ill with 40  
any sort of disease, took them to him, and he put his  
hands on every one of them and made them well. And 41  
evil spirits came out of a number of them, crying out  
and saying, "You are the Son of God". But he gave  
them sharp orders not to say a word, because they had  
knowledge that he was the Christ.

And when it was day, he came out and went to a waste 42  
place; and great numbers of people came looking for  
him, and they came to him, and would have kept him  
from going away. But he said to them, "I have to give 43  
the good news of the kingdom of God in other towns,  
because that is why I was sent".

And he was teaching in the Synagogues of Galilee. 44

## A FISHER OF MEN

5 **N**ow it came about that while the people came pushing to be near him, and to have knowledge of the word of God, he was by a wide stretch of water named Gennesaret; and he saw two boats by the edge of the water, but the fishermen had gone out of them and were washing their nets. And he got into one of the boats, the property of Simon, and made a request to him to go a little way out from the land. And being seated he gave the people teaching from the boat. And when his talk was ended, he said to Simon, "Go out into deep water, and let down your nets for fish". And Simon, answering, said, "Master, we were working all night and we took nothing: but at your word I will let down the nets". And when they had done this, they got such a great number of fish that it seemed as if their nets would be broken; and they made signs to their friends in the other boat to come to their help. And they came, and the two boats were so full that they were going down. But Simon, when he saw it, went down at the knees of Jesus, and said, "Go away from me, O Lord, for I am a sinner". For he was full of wonder and so were all those who were with him, at the number of fish which they had taken; and so were James and John the sons of Zebedee, who were working with Simon. And Jesus said to Simon, "Have no fear; from this time forward you will be a fisher of men". And when they had got their boats to the land, they gave up everything and went after him.

And it came about that while he was in one of the towns, there was a leper there: and when he saw Jesus he went down on his face in prayer to him, saying, "Lord, if it is your pleasure, you have power to make me clean". And he put out his hand to him and said, "It is my pleasure; be clean". And straight away his disease went from him. And he gave him orders to say nothing to any man: "but let the priest see you and give

an offering so that you may be made clean, as the law of Moses says, and for a witness to them". But news 15  
of him went out all the more, in every direction, and  
great numbers of people came together to give hearing  
to his words and to be made well from their diseases.  
But he went away by himself to a waste place for prayer. 16

And it came about that on one of these days, he was 17  
teaching; and some Pharisees and teachers of the law  
were seated there, who had come from every town of  
Galilee and Judaea and from Jerusalem: and the power  
of the Lord was with him, to make those who were ill  
free from their diseases. And some men had with them, 18  
on a bed, a man who was ill, without power of moving;  
and they made attempts to get him in and put him before  
Jesus. And because of the mass of people, there was no 19  
way to get him in; so they went up on the top of the  
house and let him down through the roof, on his bed,  
into the middle in front of Jesus. And seeing their faith, 20  
he said, "Man, you have forgiveness for your sins".  
And the scribes and Pharisees were having an argument, 21  
saying, "Who is this, who has no respect for God? Who  
is able to give forgiveness for sins, but God only?" But 22  
Jesus, who had knowledge of their thoughts, said to  
them, "Why are you reasoning in your hearts? Which 23  
is the simpler; to say, 'You have forgiveness for your  
sins'; or to say, 'Get up and go'? But so that you may 24  
see that on earth the Son of man has power of forgiveness  
of sins," (he said to the man who was ill) "I say to you,  
Get up, and take up your bed, and go into your house."  
And straight away he got up before them, and took up 25  
his bed and went away to his house giving praise to God.  
And wonder overcame them all, and they gave glory to 26  
God; and they were full of fear, saying, "We have seen  
strange things today".

And after these things, he went out, and saw Levi, 27  
a tax-farmer, seated at the place where taxes were taken,  
and said to him, "Come after me". And giving up his 28  
business, he got up and went after him. And Levi made 29

a great feast for him in his house: and a great number of tax-farmers and others were seated at table with them. And the Pharisees and their scribes made protests against his disciples, saying, "Why do you take food and drink with tax-farmers and sinners?" And Jesus, answering, said to them, "Those who are well have no need of a medical man, but those who are ill. I have come, not to get the upright, but sinners, so that they may be turned from their sins." And they said to him, "The disciples of John frequently go without food, and make prayers, and so do the disciples of the Pharisees; but your disciples take food and drink". And Jesus said, "Are you able to make the friends of the newly-married man go without food when he is with them? But the days will come when he will be taken away from them, and then they will go without food." And he said to them, in a story, "No man takes a bit of cloth from a new coat and puts it on to an old coat, for so the new coat would be damaged and the bit from the new would not go well with the old. And no man puts new wine into old wine-skins, for fear that the skins will be burst by the new wine, and the wine be let out, and the skins come to destruction. But new wine has to be put into new wine-skins. And no man, having had old wine, has any desire for new, for he says, 'The old is better'."

#### THE LAW OF THE SABBATH

6 **N**ow it came about that on the Sabbath he was going through the fields of grain, and his disciples took the heads of the grain for food, crushing them in their hands. But some of the Pharisees said, "Why do you do what it is not right to do on the Sabbath?" And Jesus said, "Have you not seen in the Writings what David did when he was in need of food, he, and those who were with him; how he went into the house of God and took for food the holy bread, which only the priests may take, and gave it to those

who were with him?" And he said, "The Son of man <sup>6</sup> is lord even of the Sabbath".

And it came about, on another Sabbath, that he went <sup>6</sup> into the Synagogue and was teaching there. And a man was there whose right hand was dead. And the scribes <sup>7</sup> and Pharisees were watching him to see if he would make him well on the Sabbath, so that they might be able to say something against him. But he had knowledge of <sup>8</sup> their thoughts; and he said to the man whose hand was dead, "Get up and come into the middle". And he got up and came forward. And Jesus said, "I put the question <sup>9</sup> to you, Is it right to do good on the Sabbath or to do evil? to give life or to take it away?" And looking <sup>10</sup> round on all of them, he said to him, "Put out your hand". And he did so: and his hand was made well. But they were full of wrath, and were talking together <sup>11</sup> about what they might do to Jesus.

#### THE TWELVE APOSTLES

And it came about in those days that he went out to <sup>12</sup> the mountain for prayer; and he was all night in prayer to God. And the day came and, turning to his disciples, <sup>13</sup> he made a selection from among them of twelve, to whom he gave the name of Apostles. Simon, to whom <sup>14</sup> he gave the name of Peter, and Andrew his brother, and James and John and Philip and Bartholomew, and <sup>15</sup> Matthew and Thomas, and James the son of Alphaeus and Simon, who was named the Zealot, and Judas the <sup>16</sup> son of James, and Judas Iscariot, he who was false to him. And he came down with them to a level place, and <sup>17</sup> a great band of his disciples, and a very great number of people from all Judaea and Jerusalem and from the parts of Tyre and Sidon by the sea, came to give hearing to him, and to be made well from their diseases; and <sup>18</sup> those who were troubled with unclean spirits were made well. And all the people were desiring to be touched <sup>19</sup> by him, for power came from him and made them all well.

## TEACHING ON THE MOUNTAIN

And turning his eyes to his disciples he said, "Happy <sup>20</sup>  
are you who are poor: for the kingdom of God is yours.  
Happy are you who are in need of food now: for you will <sup>21</sup>  
be made full. Happy are you who are weeping now:  
for you will be glad. Happy are you, when men have <sup>22</sup>  
hate for you, and put you away from among them and  
say angry words to you, turning away in disgust at  
your name, because of the Son of man. Be glad in that <sup>23</sup>  
day, and be lifted up for joy, for your reward in heaven  
will be great: for their fathers did these same things  
to the prophets. But unhappy are you who have wealth! <sup>24</sup>  
for you have been comforted now. Unhappy are you <sup>25</sup>  
who are full of food now! for you will be in need.  
Unhappy are you who are laughing now! for you will  
be crying in sorrow. Unhappy are you when all men <sup>26</sup>  
give you their approval! for so their fathers did to the  
false prophets.

"But I say to you who give ear to me, Have love for <sup>27</sup>  
those who are against you, do good to those who have  
hate for you, give blessing to those who give you curses, <sup>28</sup>  
say prayers for those who are cruel to you. If a man <sup>29</sup>  
gives you a blow on one side of your face, then let the  
other side be turned to him; from him who takes away  
your coat, do not keep back your robe. Give to everyone <sup>30</sup>  
who comes with a request, and if a man takes away your  
property, make no attempt to get it back again. Do to <sup>31</sup>  
others as you would have them do to you. If you have <sup>32</sup>  
love for those who have love for you, what credit is  
it to you? for even sinners have love for those who have  
love for them. And if you do good to those who do <sup>33</sup>  
good to you, what credit is it to you? for even sinners  
do the same. And if you let those have the use of your <sup>34</sup>  
money, from whom you are hoping to get it back, what  
credit is it to you? even sinners do so to sinners, hoping  
to get back as much as they gave. But be loving to <sup>35</sup>  
those who are against you and do them good, and give



them your money, not giving up hope, and your reward will be great and you will be the sons of the Most High: for he is kind to evil men, and to those who have hard hearts. Be full of pity, even as your Father is full of 36 pity. Be not judges of others, and you will not be 37 judged: do not give punishment to others, and you will not get punishment yourselves: make others free, and you will be made free: give, and it will be given to you; 38 good measure, crushed down, full and running over, they will give to you. For in the same measure as you give, it will be given to you again."

And he gave them teaching in the form of a story, 39 saying, "Is it possible for one blind man to be guide to another? will they not go falling together into a hole? The disciple is not greater than his master, but everyone 40 whose learning is complete will be like his master. And 41 why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye? How will you say to your brother, 42 'Brother, let me take the grain of dust out of your eye,' when you yourself do not see the bit of wood in your eye? O false one! first take the wood out of your eye and then you will see clearly to take the dust out of your brother's eye. For no good tree gives bad fruit, 43 and no bad tree gives good fruit. For every tree is 44 judged by its fruit. Men do not get *figs* from thorns, or grapes from blackberry plants. The good man, out 45 of the good store of his heart, gives good things; and the evil man, out of his evil store, gives evil: for out of the full store of the heart come the words of the mouth.

"Why do you say to me, 'Lord, Lord,' and do not 46 the things which I say? Everyone who comes to me 47 and gives ear to my words and does them, I will make 48 clear to you what he is like: he is like a man building a house, who went deep and put the base of it on a rock; and when the water came up and the river was driving against that house, it was not moved, because the building was good. But he who gives hearing, without doing, is 49

like a man building a house on the earth without a base for it; and when the force of the river came against it, straight away it came down; and the destruction of that house was great."

## GREAT WORKS AT CAPERNAUM

7 **A**FTER he had come to the end of all his words in the hearing of the people, he went into Capernaum. And a certain captain had a servant who was very dear to him; this servant was ill and near to death. And when news of Jesus came to his ears, he sent to him rulers of the Jews, requesting that he would come and make his servant well. And they, when they came to Jesus, made their request warmly, saying, "It is right for you to do this for him, because he is a friend to our nation, and himself has put up a Synagogue for us". And Jesus went with them. And when he was not far from the house, the man sent friends to him, saying, "Lord, do not give yourself trouble: for I am not important enough for you to come into my house: and I had the feeling that I was not even good enough to come to you: but say the word only, and my servant will be well. For I, myself, am a man under authority, having men under me; and I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." And when these things were said to Jesus, he was surprised, and, turning to the mass of people coming after him, said, "I have not seen such great faith, no, not in Israel". And when those who were sent came back to the house they saw that the servant was well.

And it came about, after a little time, that he went to a town named Nain; and his disciples went with him, and a great number of people. Now when he came near the door of the town, a dead man was being taken out, the only son of his mother, who was a widow: and a great number of people from the town were with her. And

when the Lord saw her, he had pity on her and said to her, "Be not sad". And he came near, and put his hand on the 14  
 stretcher where the dead man was: and those who were  
 moving it came to a stop. And he said, "Young man, 15  
 I say to you, Get up". And the dead man got up, and  
 words came from his lips. And he gave him to his mother. 16  
 And fear came on all, and they gave praise to God, say-  
 ing, "A great prophet is among us": and, "God has given 17  
 thought to his people". And this story about him went  
 through all Judaea and the places round about.

And the disciples of John gave him an account of all 18  
 these things. Then John sent two of his disciples to the 19  
 Lord, saying, "Are you he who is to come, or are we  
 waiting for another?" And when the men came to him 20  
 they said, "John the Baptist has sent us to you saying,  
 'Are you he who is to come, or are we waiting for  
 another?'" At that time, he made a number of people 21  
 free from their diseases and their pains, and from evil  
 spirits; and to others who were blind he gave back the  
 use of their eyes. And answering them he said, "Go 22  
 back and give news to John of what you have seen, and  
 the things which have come to your ears; the blind now  
 see, those who had no power in their legs are walking,  
 lepers are made clean, those who had no hearing now  
 have their ears open, dead men come to life again, and  
 the poor have the good news given to them. And a 23  
 blessing will be on him who has no doubts about me."

And when the men who were sent by John had gone 24  
 away, he said to the people, about John, "What did  
 you go out into the waste land to see? grasses, moving  
 in the wind? But what did you go out to see? a man in 25  
 soft clothing? See now, those who have beautiful clothing  
 and delicate food are in kings' houses. But what did you 26  
 go out to see? a prophet? Yes, I say to you, and more  
 than a prophet. This is he of whom it has been said, 27

See, I send my servant before your face,  
 Who will make ready your way before you.

I say to you, Among all the sons of women, not one is 26  
greater than John: but he who is least in the kingdom  
of God is greater than he." And all the people, and 25  
the tax-farmers, to whom John had given baptism, when  
they had knowledge of these things, gave glory to God.  
But the Pharisees and the teachers of the law were 30  
against the purpose of God for themselves, not having  
had his baptism. "What comparison am I to make of 31  
the men of this generation? what are they like? They 32  
are like children who are seated in the market-place,  
crying out to one another, and saying, 'We made music  
for you, but you did not take part in the dance; we gave  
cries of sorrow, but you were not sad'. For John the 33  
Baptist came, taking no food or drink, and you say, 'He  
has an evil spirit'. The Son of man came feasting, and 34  
you say, 'Here is a lover of food and wine, a friend of  
tax-farmers and sinners'. But wisdom is judged to be 35  
right by all her children."

And one of the Pharisees made a request that he 36  
would take a meal with him. And he went into the  
Pharisee's house and took his seat at the table. And 37  
there was a woman in the town who was a sinner; and  
when she had news that he was a guest in the Pharisee's  
house, she took a bottle of perfume, and went in and 38  
took her place at the back of him, near his feet, weeping,  
so that his feet were washed with the drops from her  
eyes, and with her hair she made them dry, and kissing  
his feet she put the perfume on them. Now when the 39  
Pharisee in whose house he was, saw it, he said to  
himself, "This man, if he was a prophet, would be  
conscious what sort of woman this is who has put her  
hands on him, that she is a sinner". And Jesus, answering, 40  
said, "Simon, I have something to say to you". And  
he said, "Master, say on". And he said, "Two men 41  
were in debt to a certain man of business: one had a debt  
of five hundred pence, and the other of fifty. When they 42  
were unable to make payment, he made the two of them  
free of their debts. Which of them, now, will have the

greater love for him?" Simon, in answer, said, "It 43  
seems he whose debt was greater". And he said, "Your  
decision is right". And turning to the woman he said 44  
to Simon, "You see this woman? I came into your  
house; you did not give me water for my feet: but she  
has been washing my feet with the drops from her eyes,  
and drying them with her hair. You did not give me 45  
a kiss: but she, from the time when I came in, has gone  
on kissing my feet. You put no oil on my head: but she 46  
has put perfume on my feet. And so I say to you, She 47  
will have forgiveness for her sins which are great in  
number, because of her great love: but he, who has  
small need of forgiveness, gives little love." And he 48  
said to her, "You have forgiveness for your sins". And 49  
those who were seated at table with him, said to them-  
selves, "Who is this who even gives forgiveness of  
sins?" And he said to the woman, "By your faith you 50  
have salvation; go in peace".

#### THROUGH GALILEE WITH THE TWELVE

AND it came about, after a short time, that he went 1  
through town and country giving the good news  
of the kingdom of God, and with him were the  
twelve, and certain women who had been made free from 2  
evil spirits and diseases, Mary named Magdalene, from  
whom seven evil spirits had gone out, and Joanna, the 3  
wife of Chuza, Herod's chief house-servant, and Susanna  
and a number of others, who gave him of their wealth  
for his needs.

And when a great number of people came together, 4  
and men from every town went out to him, he gave  
them teaching in the form of a story: "A man went out 5  
to put in seed, and while he was doing it, some was  
dropped by the wayside and it was crushed under foot,  
and was taken by the birds of heaven. And some went 6  
on the rock, and when it came up it became dry and  
dead because it had no water. And some went among 7

thorns, and the thorns came up with it and it had no room for growth. And some falling on good earth, came up and gave fruit a hundred times as much." And with these words he said in a loud voice, "He who has ears, let him give ear".

And his disciples put questions to him about the point of the story. And he said, "To you is given knowledge of the secrets of the kingdom of God; but to the others, they are given in stories, so that seeing, they may not see, and though they give hearing, the sense will not be clear to them. Now this is the point of the story: The seed is the word of God. Those by the side of the road are those who have given hearing; then the Evil One comes and takes away the word from their hearts, so that they may not have faith and get salvation. And those on the rock are those who with joy give hearing to the word; but having no root, they have faith for a time, and when the test comes they give up. And those which went among thorns are those who have given hearing, and go on their way, but they are overcome by cares and wealth and the pleasures of life, and they give no fruit. And those in the good earth are those who, having given ear to the word, keep it with a good and true heart, and in quiet strength give fruit.

"No man, when the light is lighted, puts a cover over it, or puts it under a bed, but he puts it on its table, so that those who come in may see the light. For nothing is put out of view which will not be made clear, and nothing is secret of which the knowledge will not come to light. So take care how you give hearing, for to him who has will be given, and from him who has not will be taken even what he seems to have."

And his mother and his brothers came to him, and they were not able to get near him because of the great number of people. And someone said to him, "Your mother and your brothers are outside desiring to see you". But he said to them in answer, "My mother and

my brothers are those who have knowledge of the word of God and do it".

Now it came about on one of those days that he got <sup>22</sup> into a boat with his disciples; and he said to them, "Let us go over to the other side of the water": and they put out the boat. But while they were sailing he went to <sup>23</sup> sleep: and a storm of wind came down on the sea, and the boat became full of water and they were in danger. Then they came to him, and awaking him out of his <sup>24</sup> sleep, said, "Master, master, destruction is near". And he, when he was awake, gave orders to the wind and the rolling waves, and the storm came to an end, and all was calm. And he said to them, "Where is your <sup>25</sup> faith?" And fear and wonder overcame them, and they said to one another, "Who then is this, who gives orders even to the winds and the water and they do what he says?"

#### IN THE COUNTRY OF THE GERASENES

And they came to the country of the Gerasenes, which <sup>26</sup> is opposite Galilee. And when he had come to the land, <sup>27</sup> there came to him a certain man from the town who had evil spirits; and for a long time he had had no clothing on, and was not living in a house but in the place of the dead. And when he saw Jesus, he gave <sup>28</sup> a loud cry and went down on the earth before him and in a loud voice said, "What have I to do with you, Jesus, Son of the Most High God? Do not be cruel to me." For he gave an order to the evil spirit to come out of <sup>29</sup> the man. For frequently it would take a grip of him: and he was kept under control, and prisoned with chains; but parting the chains in two, he would be sent by the driving of the evil spirit into waste places. And Jesus <sup>30</sup> said to him, "What is your name?" And he said, "Legion"; for a number of spirits had gone into him. And they made a request to him that he would not give <sup>31</sup> them an order to go away into the deep. Now there <sup>32</sup>

was a great herd of pigs in that place, getting food on the mountain: and the evil spirits made a request to him that he would let them go into the pigs; and he let them. And the evil spirits came out of the man and went into the pigs: and the herd went rushing down a sharp slope into the water and came to destruction. And when the men who took care of them saw what had come about, they took flight and gave news of it in the town and the country. And they went out to see what had taken place, and they came to Jesus and saw the man out of whom the evil spirits had gone, seated, clothed and in full use of his senses, at the feet of Jesus; and fear came on them. And those who had seen it gave them an account of how the man who had the evil spirits was made well. And all the people of the country of the Gerasenes made a request to him to go away from them; for they were in great fear: and he got into a boat and went back. But the man from whom the evil spirits had gone out had a great desire to be with him, but he sent him away, saying, "Go back to your house and let them have news of all the great things which God has done for you". And he went away, giving word through all the town of the great things which Jesus had done for him.

And when Jesus went back, the people were glad to see him, for they were all waiting for him. Then there came a man named Jairus, who was a ruler in the Synagogue: and he went down at the feet of Jesus, desiring him to come to his house; for he had an only daughter, about twelve years old, and she was near to death. But while he was on his way, the people were pushing to be near him.

And a woman, who had had a flow of blood for twelve years, and had given all her money to medical men, and not one of them was able to make her well, came after him and put her hand on the edge of his robe, and straight away the flowing of her blood was stopped. And Jesus said, "Who was touching me?" And when they all said,



"It is not I," Peter and those who were with him said, "Master, the people are pushing round you on every side". But Jesus said, "Someone was touching me, for 46 I had the feeling that power had gone out from me". And when the woman saw that she was not able to keep 47 it secret, she came, shaking with fear, and falling down before him she made clear before all the people the reason for her touching him, and how she was made well straight away. And he said to her, "Daughter, your 48 faith has made you well; go in peace".

While he was still talking, someone came from the 49 house of the ruler of the Synagogue, saying, "Your daughter is dead; do not go on troubling the Master". But Jesus at these words said to him, "Have no fear, 50 only have faith, and she will be made well". And when 51 he came to the house he did not let any man go in with him, but only Peter and John and James, and the father of the girl and her mother. And all the people were 52 weeping and crying for her; but he said, "Do not be sad, for she is not dead, but sleeping". And they were 53 laughing at him, being certain that she was dead. But he, 54 taking her hand, said to her, "My child, get up". And 55 her spirit came back to her and she got up straight away: and he gave orders that food was to be given to her. And her father and mother were full of wonder, but he 56 gave orders to them to say nothing about it to anyone.

#### POWERS GIVEN TO THE TWELVE

AND getting the twelve together, he gave them power 1 and authority over all evil spirits and over diseases, to make them well. And he sent them out to be 2 preachers of the kingdom of God, and to make well those who were ill. And he said to them, "Take nothing for 3 your journey, no stick or bag or bread or money, and do not take two coats. And if you go into a house, let 4 that house be your resting-place till you go away. And 5 if any people will not take you in, when you go away

from that town, put off its dust from your feet for a witness against them." And they went away, journeying 6 through all the towns, preaching the good news and making people free from diseases in all places.

Now Herod the king had news of all these things: 7 and he was in doubt, because it was said by some people that John had come back from the dead; and by some, 8 that Elijah had come; and by others, that one of the old prophets had come back to life. And Herod said, "I put 9 John to death: but who is this, of whom such stories are given to me?" And he had a desire to see him.

#### THE FIVE CAKES OF BREAD

And the twelve, when they came back, gave him an 10 account of what they had done. And he took them with him and went away from the people to a town named Bethsaida. But the people, getting news of it, went after 11 him: and he was pleased to see them, and gave them teaching about the kingdom of God, and made those well who were in need of it. And the day went on; and the 12 twelve came to him and said, "Send these people away so that they may go into the towns and the country round about and get resting-places and food for themselves, for we are in a waste place". But he said, "Give 13 them food yourselves". And they said, "We have only five cakes of bread, and two fishes, if we do not go and get food for all these people". For there were about 14 five thousand men. And he said to his disciples, "Make them be seated in groups, about fifty to a group". And 15 they did so, and made them all take their seats. And he 16 took the five cakes of bread and the two fishes, and looking up to heaven, he said words of blessing over them, and when they had been broken, he gave them to the disciples to give to the people. And they all took 17 the food and had enough; and they took up of the broken bits which were over, twelve baskets full.

And it came about that when he was in prayer, by 18

himself, and the disciples were with him, he put a question to them, saying, "Who do the people say I am?" And they, answering, said, "John the Baptist; but others say, Elijah; and others, that one of the old prophets has come back". And he said, "But who do you say that I am?" And Peter, answering, said, "The Christ of God". But he gave them special orders, not to say this to any man; saying, "The Son of man will undergo much and be put on one side by the rulers and the chief priests and the teachers of the law, and be put to death, and on the third day he will come back to life". And he said to them all, "If any man has a desire to come after me, let him give up all, and take up his cross every day, and come after me. For whoever has a desire to keep his life will have it taken from him, but whoever gives up his life because of me, will keep it. For what profit will a man have if he gets all the world, but undergoes loss or destruction himself? For if any man is shamed because of me or of my words, the Son of man will be shamed because of him when he comes in his glory and the glory of the Father and of the holy angels. But truly I say to you, Some of those who are here now will have no taste of death till they see the kingdom of God."

#### THE VOICE FROM THE CLOUD

And about eight days after he had said these things, he took Peter and John and James with him and went up into the mountain for prayer. And while he was at prayer, his face was changed and his clothing became white and shining. And two men, Moses and Elijah, were talking with him; who were seen in glory and were talking about his death which was about to take place in Jerusalem. Now Peter and those who were with him were overcome with sleep: but when they were fully awake, they saw his glory and the two men who were with him. And when they were about to go away from him, Peter said to Jesus, "Master, it is good that we

are here; let us make three tents, one for you and one for Moses and one for Elijah”: having no knowledge of what he was saying. And while he said these things, the shade of a cloud came over them, and they were full of fear when they went into the cloud. And there was a voice from the cloud saying, “This is my Son, the man of my selection; give ear to him”. And after the voice was gone they saw that Jesus was by himself. And they kept quiet, and said nothing at that time to anyone of the things which they had seen.

And on the day after, when they came down from the mountain, a great band of people came to him. And a man from among them, crying out, said, “Master, I make a request to you, give a thought to my son, for he is my only child: and see, a spirit takes him, and suddenly he gives a cry, twisted in pain and streaming at the lips, and when it goes away from him at last, he is marked as from blows. And I made a request to your disciples to send it out of him, but they were not able to do it.” And Jesus said, “O generation without faith and false in heart, how long will I have to be with you, and put up with you? let your son come here”. And while he was coming, he was pushed violently down and twisted by the evil spirit. But Jesus gave sharp orders to the unclean spirit, and made the boy well, and gave him back to his father. And they were full of wonder at the great power of God.

But while they were all wondering at all the things which he did, he said to his disciples, “Let these words go deep into your ears, for the Son of man will be given up into the hands of men”. But this saying was not clear to them and its sense was kept secret from them so that they were not able to see it: and they had fear of questioning him about it.

Now there was a discussion among them about which of them would be the greatest. But when Jesus saw the reasoning of their hearts, he took a small child and put him by his side, and said to them, “Whoever gives

honour to this child in my name, gives honour to me: and whoever gives honour to me, gives honour to him who sent me: for whoever is least among you all, that man is great".

And John, answering, said, "Master, we saw a man <sup>49</sup> driving out evil spirits in your name, and we did not let him do it, because he was not one of us". But Jesus <sup>50</sup> said to him, "Let him do it, for he who is not against you is for you".

#### ON THE ROAD TO JERUSALEM

And it came about that when the days were near for <sup>51</sup> him to be taken up, his face was turned to go to Jerusalem, and he sent men before: and they came to a small <sup>52</sup> town of Samaria to make ready for him. But they would <sup>53</sup> not have him there, because he was clearly going to Jerusalem. And when his disciples, James and John, saw <sup>54</sup> this, they said, "Lord, may we send fire from heaven and put an end to them?" But turning round he said <sup>55</sup> sharp words to them. And they went to another small <sup>56</sup> town.

And when they were on the way, a certain man said <sup>57</sup> to him, "I will come after you wherever you go". And <sup>58</sup> Jesus said to him, "Foxes have holes and the birds of the air have resting-places, but the Son of man has nowhere to put his head". And he said to another, <sup>59</sup> "Come after me". But he said, "Lord, let me first go and give the last honours to my father". But he said to <sup>60</sup> him, "Let the dead take care of their dead; it is for you to go and give news of the kingdom of God". And <sup>61</sup> another man said, "I will come with you, Lord, but first let me say a last good-day to those who are at my house". But Jesus said, "No man who, having put his <sup>62</sup> hand to the plough, gives a look back, is good enough for the kingdom of God".

## ORDERS TO THE SEVENTY

10 **N**ow after these things, the Lord made selection of seventy others and sent them before him, two together, into every town and place where he himself was about to come. And he said to them, "There is much grain ready to be cut, but not enough workers: so make prayer to the Lord of the grain-fields that he will send workers to get in the grain. Go on your way: see, I send you out like lambs among wolves. Take no bag for money, or for food, and no shoes; say no word to any man on the way. And whenever you go into a house, first say, 'Peace be to this house'. And if a son of peace is there, your peace will be with him: but if not, it will come back to you again. And keep in that same house, taking what food and drink they give you: for the worker has a right to his reward. Do not go from house to house. And into whatever town you go, if they take you in, take whatever food is given to you: and make well those in it who are ill and say to them, 'The kingdom of God is near to you'. But if you go into a town where they will not have you, go out into the streets of it and say, 'Even the dust of your town, which is on our feet, we put off as a witness against you; but be certain of this, that the kingdom of God is near'. I say to you, It will be better in that day for Sodom than for that town. A curse is on you, Chorazin! A curse is on you, Bethsaida! For if such works of power had been done in Tyre and Sidon as have been done in you, they would have been turned from their sins, in days gone by, seated in the dust. But it will be better for Tyre and Sidon, in the day of judging, than for you. And you, Capernaum, will you be lifted up to heaven? you will go down to hell. Whoever gives ear to you, gives ear to me; and whoever is against you, is against me; and whoever is against me, is against him who sent me."

## THE SEVENTY COME BACK WITH JOY

And the seventy came back with joy, saying, "Lord, 17  
even the evil spirits are under our power in your name".  
And he said, "I saw Satan, falling from heaven like 18  
a star. See, I have given you power to put your feet 19  
on snakes and evil beasts, and over all the strength of  
him who is against you: and nothing will do you damage.  
Do not be glad, however, because you have power over 20  
spirits, but because your names are recorded in heaven."

In that same hour he was full of joy in the Holy Spirit 21  
and said, "I give praise to you, O Father, Lord of heaven  
and earth, because you have kept these things secret  
from the wise and the men of learning, and have made  
them clear to little children: for so, O Father, it was  
pleasing in your eyes. All things have been given to 22  
me by my Father: and no one has knowledge of the Son,  
but only the Father: and of the Father, but only the  
Son, and he, to whom the Son will make it clear." And 23  
turning to the disciples he said privately, "Happy are  
the eyes which see the things you see: for I say to you 24  
that numbers of prophets and kings have had a desire  
to see the things which you see, and have not seen them,  
and to have knowledge of the things which have come  
to your ears, and they had it not".

## THE PRIEST AND THE LEVITE

And a certain teacher of the law got up and put him 25  
to the test, saying, "Master, what have I to do so that  
I may have eternal life?" And he said to him, "What 26  
does the law say, in your reading of it?" And he, 27  
answering, said, "Have love for the Lord your God  
with all your heart and with all your soul and with all  
your strength and with all your mind; and for your  
neighbour as for yourself". And he said, "You have 28  
given the right answer: do this and you will have life".  
But he, desiring to put himself in the right, said to Jesus, 29

“And who is my neighbour?” And Jesus, answering 30  
him, said, “A certain man was going down from Jeru-  
salem to Jericho, and he got into the hands of thieves,  
who took his clothing and gave him cruel blows, and  
when they went away, he was half dead. And by chance 31  
a certain priest was going down that way: and when he  
saw him, he went by on the other side. And in the 32  
same way, a Levite, when he came to the place and saw  
him, went by on the other side. But a certain man of 33  
Samaria, journeying that way, came where he was, and  
when he saw him, he was moved with pity for him, and 34  
came to him and put clean linen round his wounds, with  
oil and wine; and he put him on his beast and took him  
to a house and took care of him. And the day after he 35  
took two pennies and gave them to the owner of the  
house and said, ‘Take care of him; and if this money is  
not enough, when I come again I will give you whatever  
more is needed’. Which of these three men, in your 36  
opinion, was neighbour to the man who came into the  
hands of thieves?” And he said, “The one who had 37  
mercy on him”. And Jesus said, “Go and do the same”.

## MARTHA AND MARY

Now, while they were on their way, he came to a 38  
certain town; and a woman named Martha took him into  
her house. And she had a sister, by name Mary, who 39  
took her seat at the Lord’s feet and gave attention to  
his words. But Martha had her hands full of the work 40  
of the house, and she came to him and said, “Lord, is it  
nothing to you that my sister has let me do all the work?  
Say to her that she is to give me some help.” But the 41  
Lord, answering, said to her, “Martha, Martha, you  
are full of care and troubled about such a number of  
things: but only one thing is necessary: for Mary has 42  
taken that good part, which will not be taken away  
from her”.



## TEACHING ABOUT PRAYER

AND it came about that he was in prayer in a certain <sup>1</sup> place, and when he came to an end, one of his disciples said to him, "Lord, will you give us teaching about prayer, as John did to his disciples?" And he said to them, "When you say your prayers, <sup>2</sup> say, 'Father, may your name be kept holy and your kingdom come. Give us every day bread for our needs. <sup>3</sup> May we have forgiveness for our sins, as we make free <sup>4</sup> all those who are in debt to us. And let us not be put to the test.'"

And he said to them, "Which of you, having a friend, <sup>5</sup> would go to him in the middle of the night and say to him, 'Friend, let me have three cakes of bread; because <sup>6</sup> a friend of mine has come to me, on a journey, and I have nothing to put before him;' and he, from inside the <sup>7</sup> house, would say, in answer, 'Do not be a trouble to me; the door is now shut, and my children are with me in bed; it is not possible for me to get up and give to you'? I say to you, Though he will not get up and <sup>8</sup> give to him, because he is his friend, still, if he keeps on making his request, he will get up and give him as much as he has need of. And I say to you, Make requests, <sup>9</sup> and they will be answered; what you are searching for, you will get; when you give the sign, the door will be open to you. For to everyone who makes a request, <sup>10</sup> it will be given; and he who is searching will get his desire; and to him who gives the sign, the door will be open. And which of you, being a father, will give a stone <sup>11</sup> to his son, who makes request for bread? or for a fish, will give him a snake? Or for an egg, will give him <sup>12</sup> a *scorpion*? If, then, you who are evil are able to give <sup>13</sup> good things to your children, how much more will your Father in heaven give the Holy Spirit to those who make request to him?"

## UNCLEAN SPIRITS

And he was sending an evil spirit out of a man who was without the power of talking. And it came about that when the spirit had gone the man had the power of talking; and the people were full of wonder. But some of them said, "He sends out evil spirits by Beelzebub, the ruler of evil spirits". And others, testing him, were looking for a sign from heaven from him. But he, having knowledge of their thoughts, said to them, "Every kingdom in which there is division is made waste; and a house in which there is division comes to destruction. If, then, Satan is at war with himself, how will he keep his kingdom? because you say that I send evil spirits out of men by the help of Beelzebub. And if I, by Beelzebub, send out evil spirits, by whose help do your sons send them out? so let them be your judges. But if I, by the finger of God, send out evil spirits, then the kingdom of God has come on you. When the strong man armed keeps watch over his house, then his goods are safe: but when one who is stronger makes an attack on him and overcomes him, he takes away his instruments of war, in which he had put his faith, and makes division of his goods. He who is not with me is against me, and he who will not give me help in getting people together is driving them away. The unclean spirit, when he has gone out of a man, goes through dry places, looking for rest; and when he does not get it, he says, 'I will go back to my house from which I came'. And when he comes, he sees that it has been made fair and clean. Then he goes and gets seven other spirits more evil than himself, and they go in, and take their places there: and the last condition of that man is worse than the first."

And it came about that when he said these things, a certain woman among the people said in a loud voice, "Happy is the body which gave you birth, and the breasts from which you took milk". But he said, "More

happy are they who give hearing to the word of God and keep it”.

#### THE SIGN OF JONAH

And when a great number of people came together <sup>29</sup> to him, he said, “This generation is an evil generation: it is looking for a sign and no sign will be given to it but the sign of Jonah. For even as Jonah became a sign <sup>30</sup> to the Ninevites, so will the Son of man be to this generation. The queen of the South will come up on the <sup>31</sup> day of judging and give her decision against the men of this generation: for she came from the ends of the earth to give ear to the wisdom of Solomon; and now one greater than Solomon is here. The men of Nineveh <sup>32</sup> will come up in the day of judging and give their decision against this generation: for they were turned away from their sins at the preaching of Jonah; but now one greater than Jonah is here.

“No man, when the light has been lighted, puts it <sup>33</sup> in a secret place, or under a vessel, but on its table, so that those who come in may see the light. The light of <sup>34</sup> the body is the eye: when your eye is true, all your body is full of light; but when it is evil, your body is dark. So take care that the light which is in you is not dark. <sup>35</sup> If, then, all your body is light, with no part of it <sup>36</sup> dark, it will be completely full of light, as when a flame with its bright shining gives you light.”

#### THE CURSE ON THE SCRIBES AND PHARISEES

Now, while he was talking, a Pharisee made a request <sup>37</sup> that he would come to a meal with him; and he went in and took his seat at the meal. And when the Pharisee <sup>38</sup> saw it, he was surprised because he came to the meal without first washing himself. And the Lord said to <sup>39</sup> him, “You Pharisees make the outside of the cup and the plate clean; but inside you are thieves and full of evil. O you foolish ones! did not he who made the <sup>40</sup>

outside in the same way make the inside? But if you give to the poor such things as you are able, then all things are clean to you.

“But a curse is on you, Pharisees! for you make men give a tenth of every sort of plant, and give no thought to right and the love of God; but it is your business to do these as much as the other things. A curse is on you, Pharisees! for your desires are for the most important seats in the Synagogues and for words of respect said to you in the market-place. A curse is on you! for you are like the resting-places of dead men, which are not seen, and men go walking over them without knowledge of it.”

And one of the teachers of the law, answering, said to him, “Master, in saying this, you give a bad name to us as to them”. And he said, “A curse is on you, teachers of the law! for while other men are crushed under the weight of the rules you make for them, you yourselves do not put so much as one finger to them. A curse is on you! for you make resting-places for the bodies of the prophets, but your fathers put them to death. So you are witnesses and give approval to the work of your fathers; for they put them to death and you make their last resting-places. For this reason the wisdom of God has said, ‘I will send them prophets and teachers, and to some of them they will give death and cruel pains’; so that punishment may come on this generation for the blood of all the prophets which was given from the earliest days; from the blood of Abel to the blood of Zachariah, who was put to death between the altar and the Temple. Yes, I say to you, It will come on this generation. A curse is on you, teachers of the law! for you have taken away the key of knowledge: you did not go in yourselves, and you got in the way of those who were going in.”

And when he had come out of that place, the scribes and the Pharisees came round him angrily, questioning him about more things; and watching him, for a chance to get something out of his mouth.

## THE LEAVEN OF THE PHARISEES

12 **A**T that time, when thousands of the people had come 1  
 together, in such numbers that they were crushing  
 one another, he said first to his disciples, "Have  
 nothing to do with the leaven of the Pharisees, which is  
 deceit. But nothing is covered up, which will not come 2  
 to light, or secret, which will not be made clear. So, 3  
 whatever you have said in the dark, will come to men's  
 hearing in the light, and what you have said secretly  
 inside the house, will be made public from the house-tops.  
 And I say to you, my friends, Have no fear of those who 4  
 may put the body to death, and are able to do no more  
 than that. But I will make clear to you of whom you 5  
 are to be in fear: of him who after death has power to  
 send you to hell; yes, truly I say, Have fear of him. Are 6  
 not five *sparrows* given in exchange for two farthings?  
 and God has every one of them in mind. But even the 7  
 hairs of your head are numbered. Have no fear: you  
 are of more value than a flock of sparrows. And I say 8  
 to you that to everyone who gives witness to me before  
 men, the Son of man will give witness before the angels  
 of God. But if anyone says before men that he has no 9  
 knowledge of me, I will say that I have no knowledge  
 of him before the angels of God. And if anyone says 10  
 a word against the Son of man, he will have forgiveness:  
 but for him who says evil words against the Holy Spirit,  
 there will be no forgiveness. And when they take you 11  
 before the Synagogues and the authorities and the rulers,  
 take no thought about what answers you will give, or  
 what you will say: for the Holy Spirit will make clear 12  
 to you in that very hour what to say."

## THOUGHT FOR TODAY AND TOMORROW

And one of the people said to him, "Master, give an 13  
 order to my brother to make division of the heritage  
 with me". But he said, "Man, who made me a judge 14

or a maker of decisions for you?" And he said to them, 15  
"Take care to keep yourselves free from the desire for 16  
property; for a man's life is not made up of the number  
of things which he has". And he said to them, in a story, 16  
"The land of a certain man of great wealth was very  
fertile: and he said to himself, 'What is to be done, for 17  
I have no place in which to put all my fruit?' And he 18  
said, 'This I will do: I will take down my storehouses  
and make greater ones, and there I will put all my grain  
and my goods. And I will say to my soul, Soul, you 19  
have a great amount of goods in store, enough for a  
number of years; be at rest, take food and wine and be  
happy.' But God said to him, 'You foolish one, tonight 20  
I will take your soul from you, and who then will be  
the owner of all the things which you have got together?'  
So that is what comes to the man who gets wealth for 21  
himself, and has not wealth in the eyes of God."

And he said to his disciples, "For this reason I say 22  
to you, Take no thought for your life, about what food  
you will take, or for your body, how it may be clothed.  
Is not life more than food, and the body than its clothing? 23  
Give thought to the ravens; they do not put seeds into 24  
the earth, or get together grain; they have no store-  
houses or buildings; and God gives them their food: of  
how much greater value are you than the birds! And 25  
which of you by taking thought is able to make himself  
any taller? If, then, you are not able to do even that 26  
which is least, why are you troubled about the rest?  
Give thought to the flowers: they do no work, they 27  
make no thread; and still I say to you, Even Solomon,  
in all his glory, was not clothed like one of these. But 28  
if God gives such clothing to the grass in the fields which  
today is living, and tomorrow will be burned in the oven,  
how much more will he give clothing to you, O men of  
little faith? And do not give overmuch thought to your 29  
food and drink, and let not your mind be full of doubts.  
For the nations of the world go in search of all these 30  
things: but your Father has knowledge that you have

need of them. But let your chief care be for his kingdom, 31  
and these other things will be given to you in addition.  
Have no fear, little flock, for it is your Father's good 32  
pleasure to give you the kingdom. Give what property 33  
you have in exchange for money, and give the money  
to the poor; make for yourselves money-bags which will  
not get old, wealth stored up in heaven which will be  
yours for ever, where thieves will not come nor worms  
put it to destruction. For where your wealth is, there 34  
will your heart be.

## THE COMING OF THE SON OF MAN

"Be ready, dressed as for a journey, with your lights 35  
burning. And be like men who are looking for their lord, 36  
when he comes back from the bride-feast; so that when  
he comes to the door, it will be open to him quickly.  
Happy are those servants who are watching when the 37  
lord comes; Truly, I say to you, He will make himself  
their servant and, placing them at the table, he will come  
out and give them food. And if he comes in the second 38  
division of the night or in the third, and they are watching  
for him, happy are those servants. But be certain of 39  
this, that if the master of the house had had knowledge  
of the time when the thief was coming, he would have  
been watching and not have let his house be broken into.  
So be ready: for the Son of man is coming at a time when 40  
you are not looking for him."

And Peter said to him, "Lord, are these words said 41  
to us only, or to all men?" And the Lord said, "Who 42  
then is the wise and responsible servant whom his lord  
will put in control of his family, to give them their food  
at the right time? Happy is that servant who when his 43  
lord comes, is doing so. Truly, I say to you, He will 44  
put him in control of all his goods. But if that servant 45  
says to himself, 'My lord is a long time coming'; and  
goes about giving blows to the men-servants and the  
women-servants, feasting and taking overmuch wine;

the lord of that servant will come at a time when he is 46  
not looking for him, and at an hour when he is not ready  
for him, and he will have him cut in two and give him  
his part in the fate of those who have no faith; and the 47  
servant who had knowledge of his lord's desires and  
was not ready for him and did not do as he was ordered,  
will be given a great number of blows; but he who, 48  
without knowledge, did things for which punishment is  
given, will get only a small number of blows. The man  
to whom much is given, will have to give much; if much  
is given into his care, of him more will be requested.

"I came to send a fire on the earth; and it may even 49  
now have been lighted. But there is a baptism which 50  
I have to undergo; and how am I kept back till it is  
complete! Is it your opinion that I have come to give 51  
peace on earth? I say to you, No, but division: for from 52  
this time, a family of five in one house will be on opposite  
sides, three against two and two against three. They will 53  
be at war, the father against his son, and the son against  
his father; mother against daughter, and daughter against  
mother; mother-in-law against daughter-in-law, and  
daughter-in-law against mother-in-law."

Then he said to the people, "When you see a cloud 54  
coming up in the west, straight away you say, 'There  
will be rain'; and so it is. And when you see a south 55  
wind blowing, you say, 'There will be heat'; and so it is.  
O false ones! the face of the earth and the heaven is 56  
clear to you; how is it that the signs of these times are  
not as clear to you? And why are you, in your hearts, 57  
unable to be judges of what is right? For if anyone has 58  
a cause at law against you, and you are going with him  
before the ruler, make an attempt, on the way, to come  
to an agreement with him, for if you do not, he may take  
you before the judge and the judge will give you up to  
the police, and they will put you in prison. I say to you, 59  
You will not come out of it till you have made payment  
to the very last farthing."



## JESUS AND THE SABBATH

13 **N**ow some people who were there at that time, 1  
gave him an account of how the blood of some  
Galilaeans had been mixed by Pilate with their  
offerings. And he, in answer, said to them, "Are you 2  
of the opinion that these Galilaeans were worse than  
all other Galilaeans, because these things were done to  
them? I say to you, It is not so: but if your hearts are 3  
not changed, you will all come to the same end. Or 4  
those eighteen men who were crushed by the fall of the  
tower of Siloam, were they worse than all the other men  
living in Jerusalem? I say to you, It is not so: but if 5  
your hearts are not changed, you will all come to an end  
in the same way."

And he made up this story for them: "A certain man 6  
had a *fig*-tree in his garden, and he came to get fruit  
from it, and there was no fruit. And he said to the 7  
gardener, 'See, for three years I have been looking for  
fruit from this tree, and I have not had any: let it be cut  
down; why is it taking up space?' And he said, 'Lord, 8  
let it be for this year, and I will have the earth turned  
up round it, and put animal waste on it, to make it  
fertile: and if, after that, it has fruit, it is well; if not, 9  
let it be cut down'."

And he was teaching in one of the Synagogues on the 10  
Sabbath. And there was a woman who had had a disease 11  
for eighteen years; she was bent, and was not able to  
make herself straight. And when Jesus saw her, he said 12  
to her, "Woman, you are made free from your disease".  
And he put his hands on her, and she was made straight, 13  
and gave praise to God. And the ruler of the Synagogue 14  
was angry because Jesus had made her well on the  
Sabbath, and he said to the people, "There are six days  
in which men may do work: so come on those days to  
be made well, and not on the Sabbath". But the Lord 15  
gave him an answer and said, "O you false men! do  
you not, every one of you, on the Sabbath, let loose his

ox and his ass and take it to the water? And is it not 16  
right for this daughter of Abraham, who has been in the  
power of Satan for eighteen years, to be made free on  
the Sabbath?" And when he said these things, those 17  
who were against him were shamed, and all the people  
were full of joy because of the great things which were  
done by him.

## THE KINGDOM OF GOD

Then he said, "What is the kingdom of God like? 18  
what comparison may I make of it? It is like a grain of 19  
*mustard*-seed which a man took and put in his garden,  
and it became a tree, and the birds of heaven made their  
resting-places in its branches." And again he said, 20  
"What is the kingdom of God like? It is like leaven, 21  
which a woman put into three measures of meal, and it  
was all leavened."

And he went on his way, through towns and country 22  
places, teaching and journeying to Jerusalem. And some- 23  
one said to him, "Lord, will only a small number have  
salvation?" And he said to them, "Do your best to go 24  
in by the narrow door, for I say to you, A number will  
make the attempt to go in, but will not be able to do so.  
When the master of the house has got up, and the door 25  
has been shut, and you, still outside, give blows on the  
door, saying, 'Lord, let us in'; he will make answer and  
say, 'I have no knowledge of where you come from'.  
Then you will say, 'We have taken food and drink with 26  
you, and you were teaching in our streets'. But he will 27  
say, 'Truly, I have no knowledge of you or where you  
come from; go away from me, you workers of evil'.  
There will be weeping and sounds of sorrow when you 28  
see Abraham, Isaac, and Jacob, and all the prophets, in  
the kingdom of God, but you yourselves are shut outside.  
And they will come from the east and from the west, 29  
from the north and from the south, and take their places  
in the kingdom of God. And the last will be first, and 30  
the first will be last."

At that time, certain Pharisees came to him and said, <sup>31</sup>  
“Go away from this place, because Herod’s purpose is  
to put you to death”. And he said, “Go and say to that <sup>32</sup>  
fox, I send out evil spirits and do works of mercy today  
and tomorrow, and on the third day my work will be  
complete. But I have to go on my way today and to- <sup>33</sup>  
morrow and the third day, for it is not right for a prophet  
to come to his death outside Jerusalem. O Jerusalem, <sup>34</sup>  
Jerusalem, putting to death the prophets, and stoning  
those who were sent to her! again and again would I have  
taken your children to myself, as a bird takes her young  
ones under her wings, but you would not! Now see, <sup>35</sup>  
your house is waste, and I say to you, You will not see  
me again till you say, ‘A blessing on him who comes in  
the name of the Lord’.”

## IN THE HOUSE OF THE PHARISEE

AND it came about that when he went into the house <sup>1</sup>  
of one of the chief Pharisees on the Sabbath, to  
have a meal, they were watching him. And a <sup>2</sup>  
certain man was there who had a disease. And Jesus, <sup>3</sup>  
answering, said to the scribes and Pharisees, “Is it right  
to make people well on the Sabbath or not?” But they <sup>4</sup>  
said nothing. And he made him well and sent him away.  
And he said to them, “Which of you, whose ox or ass <sup>5</sup>  
has got into a water-hole, will not straight away get  
him out on the Sabbath?” And they had no answer to <sup>6</sup>  
that question.

And he gave teaching in the form of a story to the <sup>7</sup>  
guests who came to the feast, when he saw how they  
took the best seats; saying to them, “When you get <sup>8</sup>  
a request to come to a feast, do not take the best seat,  
for a more important man than you may be coming, and <sup>9</sup>  
then the giver of the feast will come to you and say,  
‘Give your place to this man’; and you, with shame,  
will have to take the lowest seat. But when you come, <sup>10</sup>  
go and take the lowest seat, so that when the giver of

the feast comes, he may say to you, 'Friend, go up higher'; and then you will have honour in the eyes of all the others who are there. For every man who gives himself a high place will be put down, but he who takes a low place, will be lifted up."

And he said to the master of the house, "When you give a feast, do not send for your friends and your brothers and your family or your neighbours who have wealth, for they may give a feast for you, and so you will get a reward. But when you give a feast, send for the poor, and the blind, and those who are broken in body: and you will have a blessing, because they will not be able to give you any payment, and you will get your reward when the upright come back from the dead."

And, hearing these words, one of those who were at table with him said to him, "Happy is the man who will be a guest in the kingdom of God". And he said to them, "A certain man gave a great feast, and sent word of it to a number of people. And when the time had come, he sent his servants to say to them, 'Come, for all things are now ready'. And they all gave reasons why they were not able to come. The first said to him, 'I have got a new field, and it is necessary for me to go and see it: I am full of regret that I am unable to come'. And another said, 'I have got some cattle, and I am going to make a test of them: I am full of regret that I am unable to come'. And another said, 'I have been married, and so I am not able to come'. And the servant came back, and gave his master an account of these things. Then the master of the house was angry and said to the servant, 'Go out quickly into the streets of the town and get the poor, the blind, and those who are broken in body'. And the servant said, 'Lord, your orders have been done, and still there is room'. And the lord said to the servant, 'Go out into the roads and the fields, and make them come in, so that my house may be full. For I say to you that not one of those who were requested to come will have a taste of my feast.'"

Now a great number of people went with him. 25  
 And turning round, he said to them, "If any man comes 26  
 to me, and has not hate for his father and mother and  
 wife and children and brothers and sisters, and even for  
 his life, he may not be my disciple. Whoever does not 27  
 take up his cross and come after me may not be my  
 disciple. For which of you, desiring to put up a tower, 28  
 does not first give much thought to the price, if he will  
 have enough to make it complete? For fear that if he 29  
 makes a start and is not able to go on with it to the end,  
 all who see it will be laughing at him, and saying, 'This 30  
 man made a start at building and is not able to make it  
 complete'. Or what king, going to war with another 31  
 king, will not first take thought whether he will be  
 strong enough, with ten thousand men, to keep off him  
 who comes against him with twenty thousand? Or while 32  
 the other is still a great distance away, he sends repre-  
 sentatives requesting conditions of peace. And so who- 33  
 ever is not ready to give up all he has may not be my  
 disciple. For salt is good, but if the taste goes from it, 34  
 of what use is it? It is no good for the land or for the 35  
 place of waste; no one has a use for it. He who has ears,  
 let him give ear."

Now all the tax-farmers and sinners came near to 1  
 give ear to him. And the Pharisees and scribes 2  
 were angry, saying, "This man gives approval  
 to sinners, and takes food with them".

And he made a story for them, saying, "What man 3  
 of you, having a hundred sheep, if one of them gets loose 4  
 and goes away, will not let the ninety-nine be in the  
 waste land by themselves, and go after the wandering  
 one, till he sees where it is? And when he has got it 5  
 again, he takes it in his arms with joy. And when he 6  
 gets back to his house, he sends for his neighbours and  
 friends, saying to them, 'Be glad with me, for I have  
 got back my sheep which had gone away'. I say to you 7  
 that even so there will be more joy in heaven when one

sinner is turned away from his wrongdoing, than for ninety-nine good men, who have no need of a change of heart.

“Or what woman, having ten bits of silver, if one <sup>a</sup> bit has gone from her hands, will not get a light, and go through her house, searching with care till she sees it? And when she has it again, she gets her friends and neigh- <sup>9</sup> bours together, saying, ‘Be glad with me, for I have got back the bit of silver which had gone from me’. Even so, <sup>10</sup> I say to you, There is joy among the angels of God, when one sinner is turned away from his wrongdoing.”

And he said, “A certain man had two sons: and the <sup>11</sup> younger of them said to his father, ‘Father, give me that <sup>12</sup> part of your property which will be mine’. And he made division of his goods between them. And not long after, <sup>13</sup> the younger son got together everything which was his and took a journey into a far-away country, and there all his money went in foolish living. And when every- <sup>14</sup> thing was gone, there was no food to be had in that country, and he was in need. And he went and put <sup>15</sup> himself into the hands of one of the people of that country, and he sent him into his fields to give the pigs their food. And so great was his need that he would <sup>16</sup> have been glad to take the pigs’ food, and no one gave him anything. But when he came to his senses, he said, <sup>17</sup> ‘What numbers of my father’s servants have bread enough, and more, while I am near to death here through need of food! I will get up and go to my father, and <sup>18</sup> will say to him, Father, I have done wrong, against heaven and in your eyes: I am no longer good enough <sup>19</sup> to be named your son: make me like one of your servants.’ And he got up and went to his father. But while he was <sup>20</sup> still far away, his father saw him and was moved with pity for him and went quickly and took him in his arms and gave him a kiss. And his son said to him, ‘Father, <sup>21</sup> I have done wrong against heaven and in your eyes: I am not good enough to be named your son’. But the <sup>22</sup> father said to his servants, ‘Get out the best robe quickly,

and put it on him, and put a ring on his hand, and shoes on his feet: and get the fat young ox and put it to death, <sup>23</sup> and let us have a feast, and be glad. For this, my son, <sup>24</sup> who was dead, is living again; he had gone away from me, and has come back.' And they were full of joy. Now the older son was in the field: and when he came <sup>25</sup> near the house, the sounds of music and dancing came to his ears. And he sent for one of the servants, questioning <sup>26</sup> him about what it might be. And he said to him, 'Your <sup>27</sup> brother has come; and your father has had the young ox put to death because he has come back safely'. But he <sup>28</sup> was angry and would not go in; and his father came out and made a request to him to come in. But he made <sup>29</sup> answer, and said to his father, 'See, all these years I have been your servant, doing your orders in everything: and you never gave me even a young goat so that I might have a feast with my friends: but when this your son <sup>30</sup> came, who has been wasting your property with bad women, you put to death the fat young ox for him'. And he said to him, 'Son, you are with me at all times, <sup>31</sup> and all I have is yours. But it was right to be glad and <sup>32</sup> to have a feast; for this your brother, who was dead, is living again; he had gone away and has come back.'"

## SERVANTS AND MASTERS

AND another time he said to the disciples, "There <sup>1</sup> was a certain man of great wealth who had a servant; and it was said to him that this servant was wasting his goods. And he sent for him and said, <sup>2</sup> 'What is this which is said about you? give me an account of all you have done, for you will no longer be the manager of my property'. And the servant said to <sup>3</sup> himself, 'What am I to do now that my lord takes away my position? I have not enough strength for working in the fields, and I would be shamed if I made requests for money from people in the streets. I have come to <sup>4</sup> a decision what to do, so that when I am put out of my

position they will take me into their houses.' And sending for every one of his lord's debtors he said to the first, 'What is the amount of your debt to my lord?' And he said, 'A hundred measures of oil'. And he said, 'Take your account straight away and put down fifty'. Then he said to another, 'What is the amount of your debt?' And he said, 'A hundred measures of grain'. And he said to him, 'Take your account and put down eighty'. And his lord was pleased with the false servant, because he had been wise; for the sons of this world are wiser in their generation than the sons of light. And I say to you, Make friends for yourselves through the wealth of this life, so that when it comes to an end, you may be taken into the eternal resting-places. He who is true in a little, is true in much; he who is false in small things, is false in great. If, then, you have not been true in your use of the wealth of this life, who will give into your care the true wealth? And if you have not been true in your care of the property of other people, who will give you that which is yours? No man may be a servant to two masters: for he will have hate for the one and love for the other; or he will keep to the one and have no respect for the other. You may not be servants of God and of wealth."

And the Pharisees, who had a great love of money, hearing these things, were making sport of him. And he said, "You take care to seem right in the eyes of men, but God sees your hearts: and those things which are important in the opinion of men, are evil in the eyes of God. The law and the prophets were till John: but then came the preaching of the kingdom of God, and everyone makes his way into it by force. But heaven and earth will come to an end before the smallest letter of the law may be dropped out. Everyone who puts away his wife and takes another, is untrue in married life: and he who is married to a woman whose husband has put her away, is untrue in married life.

"Now there was a certain man of great wealth, who



was dressed in fair clothing of purple and delicate linen, and was shining and glad every day. And a certain poor man, named Lazarus, was stretched out at his door, full of wounds, desiring the broken bits of food which came from the table of the man of wealth; and even the dogs came and put their tongues on his wounds. And in time the poor man came to his end, and angels took him to Abraham's breast. And the man of wealth came to his end, and was put in the earth. And in hell, being in great pain, lifting up his eyes he saw Abraham, far away, and Lazarus on his breast. And he gave a cry and said, 'Father Abraham, have mercy on me and send Lazarus, so that he may put the end of his finger in water and put it on my tongue, for I am cruelly burning in this flame'. But Abraham said, 'Keep in mind, my son, that when you were living, you had your good things, while Lazarus had evil things: but now, he is comforted and you are in pain. And in addition, there is a deep division fixed between us and you, so that those who might go from here to you are not able to do so, and no one may come from you to us.' And he said, 'Father, it is my request that you will send him to my father's house; for I have five brothers; and let him give them an account of these things, so that they may not come to this place of pain'. But Abraham said, 'They have Moses and the prophets; let them give ear to what they say'. And he said, 'No, father Abraham, but if someone went to them from the dead, their hearts would be changed'. And he said to him, 'If they will not give attention to Moses and the prophets, they will not be moved even if someone comes back from the dead'."

#### FORGIVENESS

AND he said to his disciples, "It is necessary for causes of trouble to come about, but unhappy is he by whom they come. It would be well for him if a great stone was put round his neck and he was dropped

into the sea, before he made trouble for any of these little ones. Give attention to yourselves: if your brother does wrong, say a sharp word to him; and if he has sorrow for his sin, let him have forgiveness. And if he does you wrong seven times in a day, and seven times comes to you and says, 'I have regret for what I have done'; let him have forgiveness."

And the twelve said to the Lord, "Make our faith greater". And the Lord said, "If your faith was only as great as a grain of *mustard*-seed, you might say to this tree, 'Be rooted up and planted in the sea'; and it would be done. But which of you, having a servant who is ploughing or keeping sheep, will say to him, when he comes in from the field, 'Come now and be seated and have a meal'; will he not say, 'Get a meal for me, and make yourself ready and see to my needs till I have had my food and drink; and after that you may have yours'? Does he give praise to the servant because he did what was ordered? In the same way, when you have done all the things which are given you to do, say, 'There is no profit in us, for we have only done what we were ordered to do'."

"WHERE ARE THE NINE?"

And it came about that when they were on the way to Jerusalem he went through Samaria and Galilee. And when he went into a certain small town he came across ten men who were lepers, and they, keeping themselves at a distance, said, in loud voices, "Jesus, Master, have mercy on us". And when he saw them he said, "Go, and let the priests see you". And while they were going, they were made clean. And one of them, when he saw that he was clean, turning back, gave praise to God in a loud voice; and falling down on his face at the feet of Jesus, he gave the credit to him; and he was a man of Samaria. And Jesus said, "Were there not ten men who were made clean; where are the nine? Have not any of

them come back to give glory to God, but only this one from a strange land?" And he said to him, "Get up, <sup>19</sup> and go on your way; your faith has made you well".

#### THE KINGDOM OF GOD

And when the Pharisees put questions to him about <sup>20</sup> when the kingdom of God would come, he gave them an answer and said, "The kingdom of God will not come through observation: and men will not say, 'See, <sup>21</sup> it is here!' or, 'There!' for the kingdom of God is in your hearts".

And he said to his disciples, "The time will come <sup>22</sup> when you will have a great desire to see one of the days of the Son of man, but you will not see it. And if they <sup>23</sup> say to you, 'See, it is there!' or, 'It is here!' do not go away, or go after them. For as, in a thunderstorm, the <sup>24</sup> bright light is seen from one end of the sky to the other, so will the Son of man be when his time comes. But <sup>25</sup> first, he will have to undergo much and be put on one side by this generation. And as it was in the days of <sup>26</sup> Noah, so will it be in the day of the Son of man. They <sup>27</sup> were feasting and taking wives and getting married, till the day of the overflowing of the waters, when Noah went into the ark, and they all came to destruction. In <sup>28</sup> the same way, in the days of Lot; they were feasting and trading, they were planting and building; but on <sup>29</sup> the day when Lot went out of Sodom, fire came down from heaven and destruction came on them all. So will <sup>30</sup> it be in the day of the revelation of the Son of man. On <sup>31</sup> that day, if anyone is on the roof of the house, and his goods are in the house, let him not go down to take them away; and let him who is in the field not go back to his house. Keep in mind Lot's wife. If anyone makes <sup>32</sup> an attempt to keep his life, it will be taken from him, <sup>33</sup> but if anyone gives up his life, he will keep it. I say <sup>34</sup> to you, In that night there will be two men sleeping in one bed, and one will be taken away and the other let

go. Two women will be crushing grain together; one <sup>36</sup> will be taken away and the other let go." And they, <sup>37</sup> answering him, said, "Where, Lord?" And he said to them, "Where the body is, there will the eagles come together".

#### THE PHARISEE AND THE TAX-FARMER

18 **A**ND he made a story for them, the point of which was <sup>1</sup> that men were to go on making prayer and not get tired; saying, "There was a judge in a certain <sup>2</sup> town, who had no fear of God or respect for man: and <sup>3</sup> there was a widow in that town, and she kept on coming to him and saying, 'Give me my right against the man who has done me wrong'. And for a time he would not: <sup>4</sup> but later, he said to himself, 'Though I have no fear of God or respect for man, because this widow is a trouble <sup>5</sup> to me, I will give her her right; for if not, I will be completely tired out by her frequent coming'." And <sup>6</sup> the Lord said, "Give ear to the words of the evil judge. And will not God do right in the cause of his saints, <sup>7</sup> whose cries come day and night to his ears, though he is long in doing it? I say to you that he will quickly <sup>8</sup> do right in their cause. But when the Son of man comes, will there be any faith on earth?"

And he made this story for some people who were <sup>9</sup> certain that they were good, and had a low opinion of others: "Two men went up to the Temple for prayer; <sup>10</sup> one a Pharisee, and the other a tax-farmer. The Pharisee, <sup>11</sup> taking up his position, said to himself these words: 'God, I give you praise because I am not like other men, who take more than their right, who are evil-doers, who are untrue to their wives, or even like this tax-farmer. Twice <sup>12</sup> in the week I go without food; I give a tenth of all I have.' The tax-farmer, on the other hand, keeping far <sup>13</sup> away, and not lifting up even his eyes to heaven, made signs of grief and said, 'God have mercy on me, a sinner'. I say to you, This man went back to his house with God's <sup>14</sup> approval, and not the other: for everyone who makes

himself high will be made low and whoever makes himself low will be made high."

And they took their children to him, so that he might 15  
put his hands on them: but when the disciples saw it,  
they said sharp words to them. But Jesus sent for them, 16  
saying, "Let the children come to me, and do not keep  
them away, for of such is the kingdom of heaven. Truly, 17  
I say to you, Whoever does not put himself under the  
kingdom of God like a little child, will not come into  
it at all."

And a certain ruler put a question to him, saying, 18  
"Good Master, what have I to do so that I may come  
into eternal life?" And Jesus said to him, "Why do 19  
you say that I am good? No one is good, but only God.  
You have knowledge of what the law says: 'Do not be 20  
untrue to your wife, Do not put anyone to death, Do not  
take what is not yours, Do not give false witness, Give  
honour to your father and mother'." And he said, "All 21  
these things I have done from the time when I was  
a boy". And Jesus, hearing it, said to him, "One thing 22  
you still have need of; get money for your goods, and  
give it away to the poor, and you will have wealth in  
heaven; and come after me". But at these words, he 23  
became very sad, for he had great wealth. And Jesus, 24  
looking at him, said, "How hard it is for those who have  
wealth to get into the kingdom of God! It is simpler 25  
for a *camel* to go through the eye of a needle, than for  
a man who has much money to come into the kingdom  
of God." And those who were present said, "Then who 26  
may have salvation?" But he said, "Things which are 27  
not possible with man are possible with God". And 28  
Peter said, "See, we have given up what is ours to come  
after you". And he said to them, "Truly, I say to you, 29  
There is no man who has given up house or wife or  
brothers or father or mother or children, because of the  
kingdom of God, who will not get much more in this 30  
time, and in the world to come, eternal life".

And he took with him the twelve and said to them, 31

"Now we are going up to Jerusalem, and all the things which were said by the prophets will be done to the Son of man. For he will be given up to the Gentiles, <sup>32</sup> and will be made sport of and put to shame: and he will <sup>33</sup> be given cruel blows and put to death, and on the third day he will come back to life." But they did not take <sup>34</sup> in the sense of any of these words, and what he said was not clear to them, and their minds were not able to see it.

And it came about that when he got near Jericho, <sup>35</sup> a certain blind man was seated by the side of the road, making requests for money from those who went by. And hearing the sound of a great number of people <sup>36</sup> going by, he said, "What is this?" And they said to <sup>37</sup> him, "Jesus of Nazareth is going by". And he said in <sup>38</sup> a loud voice, "Jesus, son of David, have mercy on me". And those who were in front made protests and said to <sup>39</sup> him, "Be quiet": but he said all the more, "O son of David, have mercy on me". And Jesus, stopping, gave <sup>40</sup> orders that he was to come to him, and when he came near, he said to him, "What would you have me do for <sup>41</sup> you?" And he said, "Lord, that I may be able to see again". And Jesus said, "See again: your faith has made <sup>42</sup> you well". And straight away he was able to see, and <sup>43</sup> he went after him, giving glory to God; and all the people when they saw it gave praise to God.

#### FROM JERICHO TO JERUSALEM

19 **A**ND he went into Jericho, and when he was going <sup>1</sup> through it, a man named Zacchaeus, who was the <sup>2</sup> chief tax-farmer and a man of wealth, made an <sup>3</sup> attempt to get a view of Jesus and was not able to do so because of the people, for he was a small man. And <sup>4</sup> he went quickly in front of them and got up into a tree to see him, for he was going that way. And when Jesus <sup>5</sup> came to the place, looking up, he said to him, "Zacchaeus, be quick and come down, for I am coming to your house

today". And he came down quickly, and took him into 6  
his house with joy. And when they saw it, they were 7  
all angry, saying, "He has gone into the house of a  
sinner". And Zacchaeus, waiting before him, said to the 8  
Lord, "See, Lord, half of my goods I give to the poor,  
and if I have taken anything from anyone wrongly, I give  
him back four times as much". And Jesus said to him, 9  
"Today salvation has come to this house, for even he  
is a son of Abraham. For the Son of man came to make 10  
search for those who are wandering from the way, and  
to be their Saviour."

And while they were giving ear to these words, he 11  
made another story for them, because he was near  
Jerusalem, and because they were of the opinion that  
the kingdom of God was coming straight away. So he 12  
said, "A certain man of high birth went into a far-away  
country to get a kingdom for himself, and to come back.  
And he sent for ten of his servants and gave them ten 13  
pounds and said to them, 'Do business with this till  
I come'. But his people had no love for him, and sent 14  
representatives after him, saying, 'We will not have  
this man for our ruler'. And when he came back again, 15  
having got his kingdom, he gave orders for those ser-  
vants to whom he had given the money, to come to him,  
so that he might have an account of what business they  
had done. And the first came before him, saying, 'Lord, 16  
your pound has made ten more'. And he said to him, 17  
'You have done well, O good servant: because you have  
done well in a small thing you will have authority over  
ten towns'. And another came, saying, 'Your pound 18  
has made five pounds'. And he said, 'You will be ruler 19  
over five towns'. And another came, saying, 'Lord, 20  
here is your pound, which I put away in a cloth; because 21  
I was in fear of you, for you are a hard man: you take  
up what you have not put down, and get in grain where  
you have not put seed'. He said to him, 'By the words 22  
of your mouth will you be judged, you bad servant. You  
had knowledge that I am a hard man, taking up what

I have not put down and getting in grain where I have not put seed; why then did you not put my money in a bank, so that when I came I would get it back with interest?' And he said to the others who were near, 'Take the pound away from him, and give it to the man who has ten'. And they say to him, 'Lord, he has ten pounds'. 'And I say to you that to everyone who has, more will be given, but from him who has not, even what he has will be taken away. And as for those who were against me, who would not have me for their ruler, let them come here, and be put to death before me.'"

And when he had said this, he went on in front of them, going up to Jerusalem.

And it came about that when he got near Bethphage and Bethany by the mountain which is named the Mount of Olives, he sent two of the disciples, saying, "Go into the little town in front of you, and on going in you will see a young ass fixed with a cord, on which no man has ever been seated; let him loose and take him. And if anyone says to you, 'Why are you taking him?' say, 'The Lord has need of him'." And those whom he sent went away, and it was as he said. And when they were getting the young ass, the owners of it said to them, "Why are you taking the young ass?" And they said, "The Lord has need of him". And they took him to Jesus, and they put their clothing on the ass, and Jesus got on to him. And while he went on his way they put their clothing down on the road in front of him. And when he came near the foot of the mountain of Olives, all the disciples with loud voices gave praise to God with joy, because of all the great works which they had seen; saying, "A blessing on the King who comes in the name of the Lord; peace in heaven and glory in the highest". And some of the Pharisees among the people said to him, "Master, make your disciples be quiet". And he said, in answer, "I say to you, If these men keep quiet, the very stones will be crying out".

And when he got near and saw the town, he was



overcome with weeping for it, saying, "If you, even you, 42  
had knowledge today, of the things which give peace!  
but you are not able to see them. For the time will 43  
come when your attackers will put a wall round you,  
and come all round you and keep you in on every side,  
and will make you level with the earth, and your children 44  
with you; and there will not be one stone resting on  
another in you, because you did not see that it was your  
day of mercy."

And he went into the Temple and put out those who 45  
were trading there, saying to them, "It has been said, 46  
'My house is to be a house of prayer,' but you have made  
it a hole of thieves".

And every day he was teaching in the Temple. But 47  
the chief priests and the scribes and the rulers of the  
people were attempting to put him to death; but they 48  
were not able to do anything, because the people all  
kept near him, being greatly interested in his words.

#### TEACHING IN THE TEMPLE

AND it came about on one of those days, when he 1  
was teaching the people in the Temple and preach-  
ing the good news, that the chief priests and the 2  
scribes and the rulers of the people came to him and  
said, "Make clear to us by what authority you do these  
things and who gave you this authority". And in answer 3  
he said to them, "I will put a question to you, and do  
you give me an answer: The baptism of John, was it 4  
from heaven or of men?" And they said among them- 5  
selves, "If we say, 'From heaven'; he will say, 'Why  
did you not have faith in him?' But if we say, 'Of men'; 6  
we will be stoned by the people, for they are certain  
that John was a prophet." And they made answer that 7  
they had no idea where it came from. And Jesus said, 8  
"And I will not make clear to you by what authority  
I do these things".

And he gave the people this story: "A man made 9

a vine-garden and gave the use of it to some field workers and went into another country for a long time. And at the right time he sent a servant to the workers to get part of the fruit from the vines; but the workmen gave him blows and sent him away with nothing. And he sent another servant, and they gave blows to him in the same way, and put shame on him, and sent him away with nothing. And he sent a third, and they gave him wounds and put him out. And the lord of the garden said, 'What am I to do? I will send my dearly-loved son; they may give respect to him.' But when the workmen saw him, they said to one another, 'This is he who will one day be the owner of the property: let us put him to death and the heritage will be ours'. And driving him out of the garden they put him to death. Now what will the lord do to these workmen? He will come and put them to destruction and give the garden to others." And when he said this, they said, "May it not be so". But he, looking on them, said, "Is it not in the Writings,

The stone which the builders put on one side,  
Was made the chief stone of the building?

Everyone falling on that stone will be broken, but the man on whom the stone comes down will be crushed to dust."

And the chief priests and the scribes made attempts to get their hands on him in that very hour; and they were in fear of the people, for they saw that he had made up this story against them. And they kept watch on him, and sent out secret representatives, who were acting the part of good men, in order that they might get something from his words, on account of which they might give him up to the government and into the power of the ruler. And they put a question to him, saying, "Master, we are certain that your teaching and your words are right, and that you have no respect for a man's position, but you are teaching the true way of God: Is it right for us to make payment of taxes to Caesar or not?" But he saw through their trick and said to

them, "Let me see a penny. Whose image and name are 24  
on it?" And they said, "Caesar's". And he said, "Then 25  
give to Caesar the things which are Caesar's, and to God  
the things which are God's". And they were not able 26  
to get anything from these words before the people: but  
they were full of wonder at his answer, and said nothing.

And some of the Sadducees came to him, who say 27  
that there is no future life; and they said to him, "Master, 28  
Moses said that if a man's brother comes to his end,  
having a wife, but no children, his brother is to take  
the wife, and get a family for his brother. Now there 29  
were seven brothers, and the first had a wife and  
came to his end, having no children; and the second; 30  
and the third took her; and in the same way, all the 31  
seven, without having any children, came to their  
end. And last of all, the woman came to her end. 32  
Now in the future life whose wife will she be? for all 33  
the seven had her." And Jesus said to them, "The sons 34  
of this world are married and have wives; but those to 35  
whom is given the reward of the world to come, and  
to come back from the dead, have no wives, and are not  
married; and death has no more power over them, for 36  
they are equal to the angels, and are the sons of God,  
being of those who will come back from the dead. But 37  
even Moses made it clear that the dead come back to  
life, saying, in the story of the burning thorn tree, 'The  
Lord, the God of Abraham, Isaac, and Jacob'. Now he 38  
is not the God of the dead but of the living: for all men  
are living to him." And some of the scribes, in answer 39  
to this, said, "Master, you have said well". And they 40  
had fear of putting any more questions to him.

And he said to them, "Why do they say that the 41  
Christ is the son of David? For David himself says in 42  
the book of Psalms,

The Lord said to my Lord,  
Take your seat at my right hand,  
Till I put under your feet all those who are against you. 43

David then gives him the name of Lord, so how is it possible for him to be his son?"

And in the hearing of all the people he said to his disciples, "Keep away from the scribes, whose pleasure it is to go about in long robes, and to have words of respect said to them in the market-places, and to take the chief seats in the Synagogues, and the first places at feasts; who take the property of widows and before the eyes of men make long prayers; they will get a greater punishment".

21 **A**ND looking up, he saw the men of wealth putting their offerings in the money-box. And he saw a certain poor widow putting in a farthing. And he said, "Truly, I say to you, This poor widow has given more than all of them: for they gave out of their wealth, having more than enough for themselves: but she, even out of her need, has put in all her living".

And some were talking about the Temple, how it was made fair with beautiful stones, and with offerings, but he said, "As for these things which you see, the days will come when not one stone will be resting on another, but all will be broken down". And they said to him, "Master, when will these things be? and what sign will there be when these events are to take place?" And he said, "Take care that you are not tricked: for a number of people will come in my name, saying, 'I am he'; and, 'The time is near': do not go after them. And when news of wars and troubled times comes to your ears, have no fear; for these things have to be, but the end will not be now."

Then he said to them, "Nation will be moved against nation and kingdom against kingdom: there will be great earth-shocks and outbursts of disease in a number of places, and men will be without food; and there will be wonders and great signs from heaven. But before all this, they will take you, and be very cruel to you, giving you up to the Synagogues, and to prisons, taking you

before kings and rulers, because of my name. And it 13  
will be turned to a witness for you. So take care not to 14  
be troubled before the time comes, about what answers  
you will give: for I will give you words and wisdom, 15  
so that not one of those who are against you will be  
able to get the better of you, or to put you in the wrong.  
But you will be given up even by your fathers and 16  
mothers, your brothers and relations and friends; and  
some of you will be put to death. And you will be hated 17  
by all men, because of me. But not a hair of your head 18  
will come to destruction. By going through all these 19  
things, you will keep your lives.

“But when you see armies all round about Jerusalem, 20  
then be certain that her destruction is near. Then let 21  
those who are in Judaea take flight to the mountains;  
and those who are in the middle of the town go out;  
and let not those who are in the country come in. For 22  
these are the days of punishment, in which all the things  
in the Writings will be put into effect. It will be hard 23  
for women who are with child, and for her with a baby  
at the breast, in those days. For great trouble will come  
on the land, and wrath on this people. And they will 24  
be put to death with the sword, and will be taken as  
prisoners into all the nations; and Jerusalem will be  
crushed under the feet of the Gentiles, till the times of  
the Gentiles are complete. And there will be signs in 25  
the sun and moon and stars; and on the earth, fear  
among the nations and doubt because of the loud noise  
of the sea and the waves; men’s strength will go from 26  
them in fear and in waiting for the things which are  
coming on the earth; for the powers of the heavens will  
be moved. And then they will see the Son of man coming 27  
in a cloud, with power and great glory. But when these 28  
things come about, let your heads be lifted up, because  
your salvation is near.”

And he made a story for them: “See the *fig*-tree, and 29  
all the trees; when they put out their young leaves, you 30  
take note of it, and it is clear to you that summer is

coming. In the same way, when you see these things taking place you may be certain that the kingdom of God is near. Truly, I say to you, This generation will not come to an end till all things are complete. Heaven and earth will come to an end, but my words will not come to an end.

“But give attention to yourselves, for fear that your hearts become over-full of the pleasures of food and wine, and the cares of this life, and that day may come on you suddenly, and take you as in a net: for so it will come on all those who are living on the face of all the earth. But keep watch at all times with prayer, that you may be strong enough to come through all these things, and take your place before the Son of man.”

And every day he was teaching in the Temple and every night he went out to the mountain of Olives to take his rest. And all the people came early in the morning to give ear to his words in the Temple.

#### THE FEAST OF THE PASSOVER

22 **N**ow the feast of unleavened bread was near, which is called the Passover. And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

And Satan came into Judas Iscariot, who was one of the twelve. And he went away and had a discussion with the chief priests and the rulers, about how he might give him up to them. And they were glad, and undertook to give him money. And he made an agreement with them to give him up to them, if he got a chance, when the people were not present.

And the day of unleavened bread came, when the Passover lamb is put to death. And Jesus sent Peter and John, saying, “Go and make the Passover ready for us, so that we may take it”. And they said to him, “Where are we to get it ready?” And he said to them, “When you go into the town you will see a man coming

to you with a vessel of water; go after him into the house into which he goes. And say to the master of the house, 11  
‘The Master says, Where is the guest-room, where I may take the Passover with my disciples?’ And he will 12  
take you up to a great room with a table and seats: there make ready.” And they went, and it was as he had said: 13  
and they made the Passover ready.

And when the time had come, he took his seat, and 14  
the Apostles with him. And he said, “I have had a great 15  
desire to keep this Passover with you before I come to my death; for I say to you, I will not take it till it is 16  
made complete in the kingdom of God”. And he took 17  
a cup, and having given praise, he said, “Make division of this among yourselves; for I say to you, I will not 18  
take of the fruit of the vine till the kingdom of God has come”. And he took bread and, having given praise, 19  
he gave it to them when it had been broken, saying, “This is my body, which is given for you: do this in memory of me”. And in the same way, after the meal, 20  
he took the cup, saying, “This cup is the new testament, made with my blood which is given for you. But the 21  
hand of him who is false to me is with me at the table. For it will be done to the Son of man after the purpose 22  
of God, but unhappy is that man by whom he is given up.” And they were wondering among themselves which 23  
of them it was who would do this thing.

And there was an argument among them about which 24  
of them was the greatest. And he said, “The kings of 25  
the Gentiles are lords over them and those who have authority are given names of honour. But let it not be 26  
so with you; but he who is greater, let him become like the younger; and he who is chief, like a servant. For 27  
which is greater, the guest who is seated at a meal or the servant who is waiting on him? is it not the guest? but I am among you as a servant. But you are those 28  
who have kept with me through my troubles; and I will 29  
give you a kingdom as my Father has given one to me, so that you may take food and drink at my table in my 30

kingdom, and be seated like kings, judging the twelve tribes of Israel. Simon, Simon, Satan has made a request <sup>31</sup> to have you, so that he may put you to the test as grain is tested: but I have made prayer for you, that your <sup>32</sup> faith may not go from you: and when you are turned again, make your brothers strong." And he said to him, <sup>33</sup> "Lord, I am ready to go with you to prison and to death". And he said, "I say to you, Peter, before the <sup>34</sup> cock's second cry today, you will say three times that you have no knowledge of me".

And he said to them, "When I sent you out without <sup>35</sup> money or bag or shoes, were you in need of anything?" And they said, "Nothing". And he said to them, "But <sup>36</sup> now, he who has a money-bag, or a bag for food, let him take it: and he who has not, let him give his coat for money, and get a sword. For I say to you that these <sup>37</sup> words will be put into effect in me, 'And he was numbered among the evil-doers': for what has been said in the Writings about me has an end." And they said, <sup>38</sup> "Lord, here are two swords". And he said, "It is enough".

## GETHSEMANE

And he came out, and went, as his way was, to the <sup>39</sup> mountain of Olives, and the disciples went with him. And when he came to the place, he said to them, "Make <sup>40</sup> a prayer that you may not be put to the test". And <sup>41</sup> he went a little distance away from them and, falling on his knees in prayer, he said, "Father, if it is your <sup>42</sup> pleasure, take this cup from me: but still, let your pleasure, not mine, be done". And an angel from heaven <sup>43</sup> came to him, to give him strength. And being in great <sup>44</sup> trouble of soul, the force of his prayer became stronger, and great drops, like blood, came from him, falling to the earth. And getting up from prayer he came to the <sup>45</sup> disciples, and saw that they were sleeping for sorrow. And <sup>46</sup> he said, "Why are you sleeping? Get up, and give yourselves to prayer, so that you may not be put to the test."



## JUDAS GIVES A SIGN

And while he was saying these words, there came 47  
a band of people, and Judas, one of the twelve, was in  
front of them, and he came near to Jesus to give him  
a kiss. But Jesus said to him, "Judas, will you be false 48  
to the Son of man with a kiss?" And when those who 49  
were with him saw what was coming, they said, "Lord,  
may we not make use of our swords?" And one of them 50  
gave a blow to the servant of the high priest, cutting  
off his right ear. But Jesus, answering, said, "Put up 51  
with this, at least". And touching his ear, he made it  
well. And Jesus said to the chief priests and the captains 52  
of the Temple, and the rulers who had come against him,  
"Have you come out as against a thief, with swords  
and sticks? When I was in the Temple with you every 53  
day, your hands were not stretched out against me: but  
this is your hour, and the power of evil."

And they made him a prisoner and took him away 54  
to the house of the high priest. But Peter went after  
them at a distance. And a fire was lighted in the middle 55  
of the open square, and they were seated together, and  
Peter was among them. And a certain woman-servant, 56  
seeing him in the light of the fire, and looking at him  
with attention, said, "This man was with him". But 57  
he said, "Woman, it is not true; I have no knowledge  
of him". And after a little time, another saw him and 58  
said, "You are one of them"; and he said, "Man, I am  
not". And after about an hour, another man said, with 59  
decision, "Certainly this man was with him, for he is  
a Galilaean". And Peter said, "Man, I have no know- 60  
ledge of these things of which you are talking". And  
straight away, while he was saying these words, there  
came the cry of a cock. And the Lord, turning, gave 61  
Peter a look. And the words of the Lord came to Peter's  
mind, how he had said, "This night, before the hour of  
the cock's cry, you will be false to me three times". And 62  
he went out, weeping bitterly.

And the men in whose hands Jesus was, made sport of him, and gave him blows. And covering his eyes, they said to him, "Are you prophet enough to say who gave you that blow?" And they said a number of other evil things against him.

And when it was day, the rulers of the people came together, with the chief priests and the scribes, and they took him before their Sanhedrin, saying, "If you are the Christ, say so". But he said, "If I say so, you will not have belief; and if I put a question to you, you will not give an answer. But in the future the Son of man will be seated at the right hand of the power of God." And they all said, "Are you then the Son of God?" and he said, "You say that I am". And they said, "What more need have we of witness? we have the very words of his mouth".

#### CHRIST BEFORE PILATE

23 **A**ND they all went, and took him before Pilate. And they made statements against him, saying, "This man has to our knowledge been teaching our nation to do wrong, and not to make payment of taxes to Caesar, even saying that he himself is Christ, a king". And Pilate said to him, "Are you the King of the Jews?" And he said, in answer, "You say so". And Pilate said to the chief priests and the people, "In my opinion this man has done no wrong". But they became more violent than before, saying, "He has made trouble among the people, teaching through all Judaea from Galilee to this place". But at these words Pilate said, "Is the man a Galilaean?" And when he saw that he was under the authority of Herod, he sent him to Herod, who was in Jerusalem himself at that time.

Now when Herod saw Jesus he was very glad, having for a long time had a desire to see him, for he had had accounts of him, and was hoping to see some wonders done by him. And he put a great number of questions to him, but he said nothing. And the chief priests and

the scribes were there, making statements against him violently. And Herod, with the men of his army, put 11 shame on him and made sport of him, and dressing him in shining robes, he sent him back to Pilate. And that 12 day Herod and Pilate became friends with one another, for before they had been against one another.

#### BARABBAS OR JESUS?

And Pilate sent for the chief priests and the rulers and 13 the people and said to them, "You say that this man 14 has been teaching the people evil things: now I, after going into the question before you, see nothing wrong in this man in connection with the things which you have said against him: and Herod is of the same opinion, 15 for he has sent him back to us; for, you see, he has done nothing for which I might put him to death. And so, 16 I will give him punishment and let him go." But with 18 loud voices, they said, all together, "Put this man to death, and make Barabbas free". Now this man was in 19 prison because of an attack against the government in the town, in which there had been loss of life. And Pilate 20 again said to them that it was his desire to let Jesus go free. But crying out, they said, "To the cross with 21 him!" And he said to them a third time, "Why, what 22 evil has he done? I see no reason for putting him to death: I will give him punishment and let him go." But 23 they went on crying out loudly, "Let him be put to death on the cross". And they had their way. And Pilate 24 gave his decision for their desire to be put into effect. And in answer to their request, he let that man go free, 25 who had been in prison for acting against the government and causing death, and Jesus he gave up to their pleasure.

#### JESUS PUT TO DEATH ON THE CROSS

And while they were taking him away, they put their 26 hands on Simon of Cyrene, who was coming from the country, and made him take the cross after Jesus,

And a great band of people and of women went after him, making signs of grief and weeping for him. But Jesus, turning to them, said, "Daughters of Jerusalem, let not your weeping be for me, but for yourselves and for your children. For the days are coming in which they will say, 'Happy are those who have had no children, whose bodies have never given birth, whose breasts have never given milk'. And they will say to the mountains, 'Come down on us,' and to the hills, 'Be a covering for us'. For if they do these things when the tree is green, what will they do when it is dry?"

And two others, evil-doers, were taken with him to be put to death.

And when they came to the place which is named Golgotha, they put him on the cross, and the evil-doers, one on the right side, and the other on the left. And Jesus said, "Father, let them have forgiveness, for they have no knowledge of what they are doing". And they made division of his clothing among them by the decision of chance. And the people were looking on. And the rulers made sport of him, saying, "He was a saviour of others; let him do something for himself, if he is the Christ, the man of God's selection". And the men of the army made sport of him, coming to him and giving him bitter wine, and saying, "If you are the King of the Jews, get yourself free". And these words were put in writing over him, THIS IS THE KING OF THE JEWS.

And one of the evil-doers on the cross, with bitter feeling, said to him, "Are you not the Christ? Get yourself and us out of this." But the other, protesting, said, "Have you no fear of God? for you have a part in the same punishment, and with reason; for we have the right reward of our acts, but this man has done nothing wrong". And he said, "Jesus, keep me in mind when you come in your kingdom". And he said to him, "Truly, I say to you, Today you will be with me in Paradise".

And it was now about the sixth hour; and all the land 44  
 was dark till the ninth hour; the light of the sun went 45  
 out, and the curtain in the Temple was parted in two.  
 And Jesus gave a loud cry and said, "Father, into your 46  
 hands I give my spirit": and when he had said this, his  
 life went from him. And when the captain saw what 47  
 was done, he gave praise to God, saying, "Without  
 doubt this was an upright man". And all the people 48  
 who had come together to see it, when they saw the  
 things which were done, went back again making signs  
 of grief. And all his friends and the women who came 49  
 with him from Galilee, were waiting at a distance,  
 watching these things.

#### THE BODY OF JESUS PUT TO REST

Now there was a man named Joseph, a man of 50  
 authority and a good and upright man (he had not given 51  
 his approval to their decision or their acts), of Ari-  
 mathaea, a town of the Jews, who was waiting for the  
 kingdom of God: this man went to Pilate and made 52  
 a request for the body of Jesus. And he took it down, 53  
 and folding it in a linen cloth, he put it in a place cut in  
 the rock for a dead body; and no one had ever been put  
 in it. Now it was the day of making ready and the 54  
 Sabbath was coming on. And the women who had come 55  
 with him from Galilee went after him and saw the place  
 and how his body had been put to rest; and they went 56  
 back and got ready spices and perfumes; and on the  
 Sabbath they took their rest, in agreement with the law.

#### THE FIRST DAY OF THE WEEK

24 **B**UT on the first day of the week, at dawn, they came 1  
 to the place where his body had been put, taking  
 the spices which they had got ready. And they saw 2  
 that the stone had been rolled away. And they went in, 3  
 but the body of the Lord Jesus was not there. And while 4

they were in doubt about it, they saw two men in shining clothing by them: and while their faces were bent down <sup>6</sup> to the earth in fear, they said to them, "Why are you looking for the living among the dead? He is not here, <sup>6</sup> he has come back to life: have in mind what he said to you when he was still in Galilee, saying, 'The Son of <sup>7</sup> man will be given up into the hands of evil-doers, and be put to death on the cross, and on the third day he will come back to life'." And his words came back into their <sup>8</sup> minds, and they went away from that place and gave an <sup>9</sup> account of all these things to the eleven disciples and all the others. Now they were Mary Magdalene and Joanna <sup>10</sup> and Mary, the mother of James: and the other women with them said these things to the Apostles. But these <sup>11</sup> words seemed foolish to them, and they had no belief in them. But Peter got up and went to the place where the <sup>12</sup> body had been put, and looking in he saw nothing but the linen bands, and he went to his house full of wonder at what had taken place.

## ON THE WAY TO EMMAUS

And then, two of them, on that very day, were going <sup>13</sup> to a little town named Emmaus, which was about seven miles from Jerusalem. And they were talking together <sup>14</sup> about all those things which had taken place. And while <sup>15</sup> they were talking and questioning together, Jesus himself came near and went with them. But their eyes were not <sup>16</sup> open that they might have knowledge of him. And he <sup>17</sup> said to them, "What are you talking about together while you go?" Then stopping, and looking sadly at <sup>18</sup> him, one of them, named Cleopas, said to him, "Are you the only man living in Jerusalem who has not had news of the things which have taken place there at this time?" And he said to them, "What things?" And they said, <sup>19</sup> "The things to do with Jesus of Nazareth, who was a prophet, great in his acts and his words, before God and all the people: and how the chief priests and our rulers <sup>20</sup>

gave him up to be put to death on the cross. But we 21  
were hoping that he would be the Saviour of Israel. In  
addition to all this, it is now the third day after these  
events; and certain women among us gave us cause for 22  
wonder, for they went early to the place where his body  
had been put, and it was not there; then they came, 23  
saying that they had seen a vision of angels, who said  
that he was living. And some of those who were with 24  
us went to the place, and saw that it was as the women  
had said, but him they did not see." And he said, "O 25  
foolish men! how slow you are to give belief to what the  
prophets have said. Was it not necessary for the Christ 26  
to go through these things, and to come into his glory?"  
And he made clear to them all the things in the holy 27  
Writings from Moses and from all the prophets, which  
had to do with himself. And they came near the town 28  
to which they were going, and he seemed as if he was  
going on; but they kept him back, saying, "Do not go, 29  
for evening is near, the day is almost gone". And he  
went in with them. And when he was seated with them 30  
at table, he took the bread, and said words of blessing,  
and making division of it, he gave it to them. And then 31  
their eyes were open, and they had knowledge of him;  
but he went from their view. And they said to one 32  
another, "Were not our hearts burning in us while he  
was talking to us on the way, making clear to us the  
holy Writings?" And that very hour they got up and 33  
went back to Jerusalem, where the eleven and the others  
had come together. And they said to them, "The Lord 34  
has truly come back to life again, and Simon has seen  
him". And they gave an account of the things which had 35  
taken place on the way, and how, when he gave them  
bread, they had knowledge of him.

## JESUS WITH HIS DISCIPLES AGAIN

And while they were saying these things, he himself 36  
was among them, and said to them, "Peace be with you!"  
But they were full of fear, being of the opinion that they 37  
were seeing a spirit. And he said to them, "Why are 38  
you troubled, and why are your hearts full of doubt?  
See, my hands and my feet: it is I myself; put your hands 39  
on me and make certain; for a spirit has not flesh and  
bones as you see that I have." And when he had said 40  
this, he let them see his hands and his feet. And because, 41  
for joy and wonder, they were still in doubt, he said to  
them, "Have you any food here?" And they gave him 42  
a bit of cooked fish. And before their eyes he took 43  
a meal.

And he said to them, "These are the words which 44  
I said to you when I was still with you, how it was  
necessary for all the things which are in the writings  
of Moses and the prophets and in the Psalms about me,  
to be put into effect". Then he made the holy Writings 45  
clear to their minds. And he said to them, "So it is 46  
in the Writings that the Christ would undergo death,  
and come back to life again on the third day; and 47  
that teaching about a change of heart and forgiveness  
of sins is to be given to Jerusalem first and to all  
nations in his name. You are witnesses of these things. 48  
And now I will send to you what my Father has under- 49  
taken to give you; but do not go from the town, till the  
power from heaven comes to you."

And he took them out till they were near Bethany, 50  
and lifting up his hands, he gave them a blessing. And 51  
while he was doing so, he went from them and was  
taken up into heaven. And they gave him worship and 52  
went back to Jerusalem with great joy. And they were 53  
in the Temple at all times, giving praise to God.



# ST JOHN

## THE WORD MADE FLESH

FROM the first the Word was in being, and the 1  
Word was with God, and the Word was God. He 2  
was with God from the first. All things came into 3  
being through him; and nothing which has existence  
came into being without him. In him was life, and that 4  
life was the light of men. And the light goes on shining 5  
in the dark; it is not overcome by the dark. There was 6  
a man sent from God, whose name was John. He came 7  
for witness, to give witness about the light, so that all  
men might have faith through him. He himself was not 8  
the light: he was sent to give witness about the light.  
The true light, which gives light to every man, was then 9  
coming into the world. He was in the world, the world 10  
which came into being through him, but the world had  
no knowledge of him. He came to the things which 11  
were his and his people did not take him to their hearts.  
To all those who did so take him, however, he gave 12  
the right of becoming children of God—that is, to those  
who had faith in his name: whose birth was from God 13  
and not from blood, or from an impulse of the flesh and  
man's desire. And so the Word became flesh and took 14  
a place among us for a time; and we saw his glory—  
such glory as is given to an only son by his father—saw  
it to be true and full of grace. John gave witness about 15  
him, crying, "This is he of whom I said, He who is  
coming after me is put over me because he was in  
existence before me". From his full measure we have 16  
all been given grace on grace. For the law was given 17  
through Moses; grace and the true way of life are ours  
through Jesus Christ. No man has seen God at any 18  
time; the only Son, who is on the breast of the Father,  
he has made clear what God is.

## THE WITNESS OF JOHN THE BAPTIST

And this is the witness of John when the Jews sent priests and Levites from Jerusalem to him with the question, "Who are you?" He said quite openly and straightforwardly, "I am not the Christ". And they said to him, "What then? Are you Elijah?" And he said, "I am not". "Are you the prophet?" And his answer was, "I am not". So they said to him, "Who are you then? We have to give some answer to those who sent us. What have you to say about yourself?" He said, "I am the voice of one crying in the waste land, 'Make straight the way of the Lord,' as said Isaiah the prophet". Those who had been sent came from the Pharisees. And they put this question to him, saying, "Why then are you giving baptism if you are not the Christ, or Elijah, or the prophet?" John's answer was: "I give baptism with water; but there is one among you of whom you have no knowledge; it is he who is coming after me; I am not good enough to undo his shoes". These things took place at Bethany on the other side of the Jordan, where John was giving baptism.

The day after, John sees Jesus coming to him and says, "See, here is the Lamb of God who takes away the sin of the world! This is he of whom I said, One is coming after me who is put over me because he was in existence before me. I myself had no knowledge of him, but I came giving baptism with water so that he might be seen openly by Israel." And John gave this witness, saying, "I saw the Spirit coming down from heaven like a dove and resting on him. I had no knowledge who he was, but he who sent me to give baptism with water said to me, 'The one on whom you see the Spirit coming down and resting, it is he who gives baptism with the Holy Spirit'. This I saw myself and my witness is that he is the Son of God."

The day after, John was there again with two of his disciples; and looking at Jesus while he was walking he

said, "See, there is the Lamb of God!" Hearing what 37  
he said, the two disciples went after Jesus. And Jesus, 38  
turning round, saw them coming after him and said to  
them, "What are you looking for?" They said to him,  
"*Rabbi*" (which is to say, Master), "where are you  
living?" He said to them, "Come and see". They went 39  
with him then and saw where he was living; and they  
were with him all that day: it was then about the tenth  
hour of the day. Andrew, Simon Peter's brother, was 40  
one of the two men who, hearing what John said, went  
after Jesus. Early in the morning he came across his 41  
brother and said to him, "We have made a discovery!  
It is the *Messiah!*" (which is to say, the Christ). And 42  
he took him to Jesus. Looking at him fixedly Jesus said,  
"You are Simon, the son of John; your name will be  
Cephas" (which is to say, Peter).

The day after this, Jesus had a desire to go into 43  
Galilee. He came across Philip and said to him, "Come  
and be my disciple". Now Philip's town was Bethsaida 44  
where Andrew and Peter came from. Philip came across 45  
Nathanael and said to him, "We have made a discovery!  
It is he of whom Moses, in the law, and the prophets  
were writing, Jesus of Nazareth, the son of Joseph."  
"Nazareth!" said Nathanael, "Is it possible for any 46  
good to come out of Nazareth?" Philip said to him,  
"Come and see". Jesus saw Nathanael coming to him 47  
and said of him, "See, here is a true son of Israel in  
whom there is nothing false". Nathanael said to him, 48  
"Where did you get knowledge of me?" In answer  
Jesus said, "Before Philip was talking with you, while  
you were still under the *fig-tree*, I saw you". Nathanael 49  
said to him, "Rabbi, you are the Son of God, you are  
King of Israel!" In answer Jesus said to him, "You 50  
have faith because I said to you, I saw you under the  
*fig-tree*. You will see greater things than these." And 51  
he said to him, "Truly I say to you all, You will see  
heaven opening and God's angels going up and coming  
down on the Son of man".

## THE FIRST SIGN

2 **O**N the third day two people were going to be 1  
married at Cana in Galilee. The mother of Jesus  
was there: and Jesus with his disciples came as 2  
guests. When they had not enough wine, the mother of 3  
Jesus said to him, "They have no wine". Jesus said to 4  
her, "Mother, this is not your business; my time is still  
to come". His mother said to the servants, "Whatever 5  
he says to you, do it". Now six pots of stone, every one 6  
taking eighteen or twenty gallons of water, were placed  
there for the purpose of washing, as is the way of the  
Jews. Jesus said to the servants, "Make the pots full 7  
of water". And they made them full to the top. Then 8  
he said to them, "Now take some, and give it to the  
master of the feast". So they took it to him. After 9  
tasting the water which had now become wine, the  
master of the feast (having no idea where it came from,  
though it was clear to the servants who took the water  
out) sent for the newly-married man, and said to him, 1  
"Every man first puts out his best wine and when all  
have had enough he puts out what is not so good; but  
you have kept the good wine till now". This, the first 1  
of his signs, Jesus did at Cana in Galilee and let his  
glory be seen openly; and his disciples put their faith  
in him.

After this he went down to Capernaum, with his 1  
mother, his brothers, and his disciples, and they were  
there not more than two or three days.

The time of the Passover of the Jews was near and 1  
Jesus went up to Jerusalem. And there in the Temple 1  
he saw men trading in oxen and sheep and doves, and  
he saw the changers of money in their seats: and he made 1  
a whip of small cords and put them all out of the Temple,  
with the sheep and the oxen, sending in all directions  
the small money of the changers and overturning their  
tables; and to those who were trading in doves he said, 1  
"Take these things away; do not make my Father's

house a market". And it came to the minds of the 17  
 disciples that the Writings say, "I am on fire with  
 passion for your house". Then the Jews put this question 18  
 to him: "What sign of authority have you to give us,  
 seeing that you do these things?" And Jesus said to 19  
 them, "Make destruction of this Temple and I will put  
 it up again in three days". The Jews said, "The building 20  
 of this Temple took forty and six years; and you will  
 put it up in three days!" But his words were about that 21  
 holy building which was his body. So when he had come 22  
 back again from the dead, the memory of these words  
 came back to the disciples, and they had faith in the  
 holy Writings and in the word which Jesus had said.

Now while he was in Jerusalem at the feast of the 23  
 Passover, a great number of people came to have faith  
 in his name, after seeing the signs which he did. But 24  
 Jesus did not have faith in them, because he had know-  
 ledge of them all. He had no need for any witness about 25  
 man; for he himself had knowledge of what was in man.

#### THE SECOND BIRTH

Now there was among the Pharisees a man named 1  
 Nicodemus, who was one of the rulers of the Jews.  
 He came to Jesus by night and said to him, "*Rabbi*, 2  
 we are conscious that you have come from God as a  
 teacher, because no man would be able to do these signs  
 which you do if God was not with him". Jesus said to 3  
 him, "Truly, I say to you, Without a new birth no man  
 is able to see the kingdom of God". Nicodemus said 4  
 to him, "How is it possible for a man to be given birth  
 when he is old? Is he able to go into his mother's body  
 a second time and come to birth again?" Jesus said in 5  
 answer, "Truly, I say to you, If a man's birth is not from  
 water and from the Spirit it is not possible for him to go  
 into the kingdom of God. That which has birth from the 6  
 flesh is flesh, and that which has birth from the Spirit  
 is spirit. Do not be surprised that I say to you, It is 7

necessary for you to have a second birth. The wind goes where its pleasure takes it, and the sound of it comes to your ears, but you are unable to say where it comes from and where it goes: so it is with everyone whose birth is from the Spirit." And Nicodemus said to him, "How is it possible for these things to be?" And Jesus, answering, said, "Are you the teacher of Israel and have no knowledge of these things? Truly, I say to you, We say that of which we have knowledge; we give witness of what we have seen; and you do not take our witness to be true. If you have no belief when my words are about the things of earth, how will you have belief if my words are about the things of heaven? And no one has ever gone up to heaven but he who came down from heaven, the Son of man. As the snake was lifted up by Moses in the waste land, even so it is necessary for the Son of man to be lifted up: so that whoever has faith may have in him eternal life."

For God had such love for the world that he gave his only Son, so that whoever has faith in him may not come to destruction but have eternal life. God did not send his Son into the world to be judge of the world; he sent him so that the world might have salvation through him. The man who has faith in him does not come up to be judged; but he who has no faith in him has been judged even now, because he has no faith in the name of the only Son of God. And this is the test by which men are judged: the light has come into the world and men have more love for the dark than for the light, because their acts are evil. The light is hated by everyone whose acts are evil and he does not come to the light for fear that his acts will be seen. But he whose life is true comes to the light, so that it may be clearly seen that his acts have been done by the help of God.

After these things Jesus and his disciples went into the land of Judaea, and there he was with them for some time, giving baptism. Now John was then giving baptism at Aenon near Salim, because there was much water

there; and people came and were given baptism. For <sup>24</sup>  
 at this time John had not been put into prison. Then <sup>25</sup>  
 a question came up between John's disciples and a Jew  
 about washing. And they went to John and said to him, <sup>26</sup>  
 "Rabbi, the man who was with you on the other side  
 of the Jordan, the man to whom you gave witness, is  
 now giving baptism, and everyone is going to him".  
 And this was John's answer: "A man is unable to have <sup>27</sup>  
 anything if it is not given to him from heaven. You <sup>28</sup>  
 yourselves give witness that I said, I am not the Christ.  
 What I said was, I am sent before the Christ. He who <sup>29</sup>  
 has the bride is the husband: but the husband's friend,  
 whose place is by his side and whose ears are open to  
 him, is full of joy because of the husband's voice: such  
 is my joy, and it is complete. He has to become greater <sup>30</sup>  
 while I become less."

He who comes from heaven is greater than all others: <sup>31</sup>  
 he who comes from earth is of the earth, and of the earth  
 are his words: he who comes from heaven is over all.  
 He gives witness of what he has seen and of what has <sup>32</sup>  
 come to his ears; and no man takes his witness as true.  
 He who so takes his witness has made clear his faith <sup>33</sup>  
 that God is true. For he whom God has sent says God's <sup>34</sup>  
 words; and God does not give him the Spirit by measure.  
 The Father has love for the Son and has put all things <sup>35</sup>  
 into his hands. He who has faith in the Son has eternal <sup>36</sup>  
 life; but he who has not faith in the Son will not see life;  
 God's wrath is resting on him.

#### THE WOMAN OF SAMARIA

**N**ow when it was clear to the Lord that word had <sup>1</sup>  
 come to the ears of the Pharisees that Jesus was  
 making more disciples than John and was giving  
 them baptism (though, in fact, it was his disciples who <sup>2</sup>  
 gave baptism, not Jesus himself), he went out of Judaea <sup>3</sup>  
 into Galilee again. And it was necessary for him to go <sup>4</sup>  
 through Samaria. So he came to a town of Samaria which <sup>5</sup>

was named Sychar, near to the bit of land which Jacob gave to his son Joseph: now Jacob's fountain was there. 6 Jesus, being tired after his journey, was resting by the fountain. It was about the sixth hour. A woman of 7 Samaria came to get water, and Jesus said to her, "Give me some water". For his disciples had gone to the town 8 to get food. The woman of Samaria said to him, "Why 9 do you, a Jew, make a request for water to me, a woman of Samaria?" She said this because Jews have nothing to do with the people of Samaria. In answer Jesus said, 10 "If you had knowledge of what God gives freely and who it is who says to you, Give me water, you would make your prayer to him, and he would give you living water". The woman said to him, "Sir, you have no 11 vessel and the fountain is deep; from where will you get the living water? Are you greater than our father Jacob 12 who gave us the fountain and took the water of it himself, with his children and his cattle?" Jesus said to her, 13 "Everyone who takes this water will be in need of it again: but whoever takes the water I give him will never 14 be in need of drink again; for the water I give him will become in him a fountain of eternal life". The woman 15 said to him, "Sir, give me this water, so that I may not be in need again of drink and will not have to come all this way for it". Jesus said to her, "Go, get your 16 husband and come back here with him". In answer, the 17 woman said, "I have no husband". Jesus said to her, "You have said rightly, 'I have no husband': you have 18 had five husbands, and the man you have now is not your husband: that was truly said". The woman said to 19 him, "Sir, I see that you are a prophet. Our fathers 20 gave worship on this mountain, but you Jews say that the right place for worship is in Jerusalem." Jesus said 21 to her, "Woman, take my word for this; the time is coming when you will not give worship to the Father on this mountain or in Jerusalem. You give worship, 22 but without knowledge of what you are worshipping: we give worship to what we have knowledge of: for



salvation comes from the Jews. But the time is coming, 23  
and is even now here, when the true worshippers will  
give worship to the Father in the true way of the spirit,  
for these are the worshippers desired by the Father.  
God is Spirit: then let his worshippers give him worship 24  
in the true way of the spirit." The woman said to him, 25  
"I am certain that the *Messiah*, who is named Christ,  
is coming; when he comes he will make all things clear  
to us". Jesus said to her, "I, who am talking to you, 26  
am he".

At that point the disciples came back, and they were 27  
surprised to see him talking to a woman; but not one of  
them said to him, "What is your purpose?" or, "Why  
are you talking to her?" Then the woman put down her 28  
water-pot and went into the town, and said to the people,  
"Come and see a man who has been talking to me of 29  
everything I ever did! Is it possible that this is the  
Christ?" So they went out of the town and came to him. 30  
While this was taking place, the disciples were saying 31  
to Jesus, "Master, take some food". But he said to 32  
them, "I have food of which you have no knowledge".  
So the disciples said one to another, "Did anyone give 33  
him food?" Jesus said, "My food is to do the pleasure 34  
of him who sent me and to make his work complete.  
You would say, 'Four months from now is the time 35  
of the grain-cutting'. Take a look, I say to you, at the  
fields; they are even now white for cutting. He who 36  
does the cutting now has his reward; he is getting  
together fruit for eternal life, so that he who did the  
planting and he who gets in the grain may have joy  
together. In this the saying is a true one, 'One does the 37  
planting, and another gets in the grain'. I sent you to 38  
get in grain which you had no hand in planting: other  
men did that work, and you take the reward."

Now a number of the people of that town had faith 39  
in him because of the woman's witness: "He has been  
talking to me of everything I ever did". So when the 40  
people came to him they made request to him to be

among them for a time, and he was there two days. And a great number more of them came to have faith in him because of what he himself said. And they said to the woman, "Now we have faith, but not because of your story: we ourselves have given ear to his words, and we are certain that he is the Saviour of the world".

And after the two days he went on from there into Galilee. For Jesus himself said that a prophet has no honour in the country of his birth. So when he came into Galilee the Galilaeans took him to their hearts because of the things which they had seen him do in Jerusalem at the feast—they themselves having been there at the feast.

So he came to Cana in Galilee, where he had made the water wine. And there was a certain man of high position whose son was ill at Capernaum. When it came to his ears that Jesus had come from Judaea into Galilee, he went to him and made a request that he would come down to his son, who was near to death, and make him well. Then Jesus said to him, "You will not have faith if you do not see signs and wonders". The man said, "Sir, come down before my boy is dead". And Jesus said, "Go in peace; your son is living". The man had faith in the word which Jesus said to him and went away. And while he was going down, his servants came to him and said, "Your boy is living". So he put a question to them as to the hour when he became better; and they said to him, "The disease went from him yesterday at the seventh hour". It was clear then to the father that this was the very time at which Jesus said to him, "Your son is living". And he had faith in Jesus, he and all his family. Now this is the second sign which Jesus did after he had come out of Judaea into Galilee.

## WORKING ON THE SABBATH

5 AFTER these things there was a feast of the Jews, 1  
and Jesus went up to Jerusalem.

Now in Jerusalem near the sheep-market there 2  
is a public bath which in Hebrew is named Beth-zatha.  
It has five doorways. In these doorways there were 3  
a great number of people with different diseases: some  
unable to see, some without the power of walking, some  
with wasted bodies. [They were waiting for the moving  
of the water. For an angel went down into the bath 4  
from time to time and put the water in motion; and then  
whoever went in first after the moving of the water,  
was made well of whatever disease he had.] One man 5  
was there who had been ill for thirty-eight years. When 6  
Jesus saw him there on the floor it was clear to him that  
he had been now a long time in that condition, and so  
he said to the man, "Is it your desire to get well?"  
The ill man said in answer, "Sir, I have nobody to put 7  
me into the bath when the water is moving; and while  
I am on the way down some other person gets in before  
me". Jesus said to him, "Get up, take your bed and go". 8  
And the man became well straight away, and took up 9  
his bed and went.

Now that day was the Sabbath. So the Jews said to 10  
the man who had been made well, "It is the Sabbath;  
and it is against the law for you to take up your bed".  
He said to them, "But he who made me well, said to me, 11  
'Take up your bed and go'". Then they put to him the 12  
question: "Who is the man who said to you, 'Take it  
up and go'?" Now he who had been made well had no 13  
knowledge who it was, Jesus having gone away because  
of the number of people who were in that place. After 14  
a time Jesus came across him in the Temple and said to  
him, "See, you are well and strong; do no more sin for  
fear a worse thing comes to you". The man went away 15  
and said to the Jews that it was Jesus who had made him  
well. And for this reason the Jews were turned against 16

Jesus, because he was doing these things on the Sabbath. But his answer was: "My Father is still working even now, and so I am working". For this cause the Jews had an even greater desire to put Jesus to death, because not only did he not keep the Sabbath but he said God was his Father, so making himself equal with God.

So Jesus made answer and said,

"Truly I say to you, The Son is not able to do anything himself; he is able to do only what he sees the Father doing; whatever the Father does the Son does it in the same way. For the Father has love for the Son and lets him see everything which he does: and he will let him see greater works than these so that you may be full of wonder. In the same way, as the Father gives life to the dead, even so the Son gives life to those to whom he is pleased to give it. The Father is not the judge of men, but he has given all decisions into the hands of the Son; so that all men may give honour to the Son even as they give honour to the Father. He who gives no honour to the Son gives no honour to the Father who sent him. Truly, I say to you, The man whose ears are open to my word and who has faith in him who sent me, has eternal life; he will not be judged, but has come from death into life. Truly, I say to you, The time is coming, it has even now come, when the voice of the Son of God will come to the ears of the dead, and those hearing it will have life. For even as the Father has life in himself, so he has given to the Son to have life in himself. And he has given him authority to be judge because he is the Son of man. Do not be surprised at this: for the time is coming when his voice will come to all who are in the place of the dead, and they will come out; those who have done good, into the new life; and those who have done evil, to be judged.

"Of myself I am unable to do anything: as the voice comes to me so I give a decision: and my decision is right because I have no desire to do what is pleasing to myself, but only what is pleasing to him who sent me. If I gave witness about myself, my witness would not

be true. There is another who gives witness about me 32  
 and I am certain that the witness he gives about me is  
 true. You sent to John and he gave true witness. 33  
 But I have no need of a man's witness: I only say these 34  
 things so that you may have salvation. He was a vessel 35  
 of light, burning and shining, and for a time you were  
 ready to be happy in his light. But the witness which 36  
 I have is greater than that of John: the work which the  
 Father has given me to do, the very work which I am  
 now doing, is a witness that the Father has sent me.  
 And the Father himself who sent me has given witness 37  
 about me. Not one of you has ever given ear to his  
 voice; his form you have not seen. And you have not 38  
 kept his word in your hearts, because you have not faith  
 in him whom he has sent. You make search in the holy 39  
 Writings, in the belief that through them you get eternal  
 life; and it is those Writings which give witness about  
 me. And still you have no desire to come to me so that 40  
 you may have life. I do not take honour from men; 41  
 but I have knowledge of you that you have no love for 42  
 God in your hearts. I have come in my Father's name, 43  
 and your hearts are not open to me. If another comes  
 with no other authority but himself, you will give him  
 your approval. How is it possible for you to have faith 44  
 while you take honour one from another and have no  
 desire for the honour which comes from the only God?  
 Put out of your minds the thought that I will say things 45  
 against you to the Father: the one who says things against  
 you is Moses, on whom you put your hopes. If you had 46  
 belief in Moses you would have belief in me; for his  
 writings are about me. If you have no belief in his 47  
 writings, how will you have belief in my words?"

## THE FIVE BARLEY CAKES

6 **A**FTER these things Jesus went away to the other side 1  
 of the sea of Galilee—that is, the sea of Tiberias.  
 And a great number of people went after him 2  
 because they saw the signs which he did on those who

were ill. Then Jesus went up the mountain and was seated there with his disciples. Now the Passover, a feast of the Jews, was near. Lifting up his eyes, Jesus saw a great number of people coming to where he was, and he said to Philip, "Where may we get bread for all these people?" This he said, testing him: for he had no doubt what he himself would do. Philip made answer, "Bread to the value of two hundred pence would not be enough even to give everyone a little". One of his disciples, Andrew, the brother of Simon Peter, said to Jesus, "There is a boy here with five *barley* cakes and two fishes: but what is that among such a number?" Jesus said, "Let the people be seated". Now there was much grass in that place. And those seated on the grass were about five thousand. Then Jesus took the cakes and, having given praise to God, he gave them to the people who were seated, and the fishes in the same way, as much as they had need of. And when they had had enough, Jesus said to his disciples, "Take up the broken bits which are over, so that nothing may be wasted". So they took them up: twelve baskets full of broken bits of the five cakes which were over after the people had had enough. And when the people saw the sign which he had done, they said, "Truly this is the prophet who is to come into the world".

Now when Jesus saw that the people were about to come and take him by force to make him a king, he went away again up the mountain by himself.

#### WALKING ON THE SEA

When evening came the disciples went down to the sea; and they took a boat and went across the sea in the direction of Capernaum. By then it was dark and still Jesus had not come to them. The sea was getting rough because of a strong wind which was blowing. After they had gone three or four miles they saw Jesus walking on the sea and coming near to the boat; and they had

great fear. But he said to them, "It is I, have no fear". 20  
Then they readily took him into the boat: and straight 21  
away the boat was at the land to which they were going.

## THE BREAD FROM HEAVEN

The day after, the people who were on the other side 22  
of the sea saw that only one small boat had been there,  
that Jesus had not gone in that boat with the disciples,  
but that the disciples had gone away by themselves.  
Some other boats, however, came from Tiberias near 23  
to the place where they had taken the bread after the  
Lord had given praise. So when the people saw that 24  
Jesus was not there, or his disciples, they got into those  
boats and went over to Capernaum looking for Jesus.  
And when they came across him on the other side of the 25  
sea they said, "*Rabbi*, when did you come here?" Jesus, 26  
answering them, said, "Truly, I say to you, You come  
after me, not because you saw signs, but because you  
were given the bread and had enough. Let your work 27  
not be for the food which comes to an end, but for the  
food which goes on for eternal life, which the Son of man  
will give to you, for on him has God the Father put his  
mark." Then they said to him, "How may we do the 28  
works of God?" Jesus answering, said to them, "This 29  
is to do the work of God: to have faith in him whom God  
has sent". So they said, "What sign do you give us, 30  
so that we may see and have faith in you? What do  
you do? Our fathers had the *manna* in the waste land, 31  
as the Writings say, 'He gave them bread from heaven'."  
Jesus said then to them, "Truly, I say to you, What 32  
Moses gave you was not the bread from heaven; it is  
my Father who gives you the true bread from heaven.  
The bread of God is the bread which comes down out 33  
of heaven and gives life to the world." "Ah, Lord," 34  
they said, "give us that bread for ever!" And this was 35  
the answer of Jesus: "I am the bread of life. He who  
comes to me will never be in need of food, and he who  
has faith in me will never be in need of drink. But it is 36

as I said to you: you have seen me, and still you have no faith. Whatever the Father gives to me will come 37 to me; and I will not send away anyone who comes to me. For I have come down from heaven, not to do my 38 pleasure, but the pleasure of him who sent me. And this 39 is the pleasure of him who sent me, that I am not to let out of my hands any of those whom he has given me, but I am to take them all up from the dead on the last day. This, I say, is my Father's pleasure, that everyone 40 who sees the Son and has faith in him may have eternal life and I will take him up on the last day."

Now the Jews said bitter things about Jesus because 41 of his words, "I am the bread which came down from heaven". And they said, "Is not this Jesus, the son of 42 Joseph, whose father and mother we have seen? How is it then that he now says, 'I have come down from heaven'?" Jesus made answer and said, "Do not say 43 things against me, one to another. No man is able to 44 come to me if the Father who sent me does not give him the desire to come: and I will take him up from the dead on the last day. The writings of the prophets say, 45 'And they will all have teaching from God'. Everyone whose ears have been open to the teaching of the Father comes to me. Not that anyone has ever seen the Father; 46 only he who is from God, he has seen the Father. Truly, 47 I say to you, He who has faith in me has eternal life. I am 48 the bread of life. Your fathers took the manna in the 49 waste land—and they are dead. The bread which comes 50 from heaven is such bread that a man may take it for food and never see death. I am the living bread which 51 has come from heaven: if any man takes this bread for food he will have life for ever: and more than this, the bread which I will give is my flesh which I will give for the life of the world."

Then the Jews had an angry discussion among them- 52 selves, saying, "How is it possible for this man to give us his flesh for food?" Then Jesus said to them, "Truly, 53 I say to you, If you do not take the flesh of the Son



of man for food, and if you do not take his blood for drink, you have no life in you. He who takes my flesh 54  
for food and my blood for drink has eternal life, and  
I will take him up from the dead at the last day. My 55  
flesh is true food and my blood is true drink. He who 56  
takes my flesh for food and my blood for drink is in me  
and I in him. As the living Father has sent me, and 57  
I have life because of the Father, even so he who takes  
me for his food will have life because of me. This is the 58  
bread which has come down from heaven. It is not like  
the food which your fathers had: they took of the manna,  
and are dead; but he who takes this bread for food will  
have life for ever." Jesus said these things in the 59  
Synagogue while he was teaching at Capernaum.

Then, hearing this, a number of his disciples said, 60  
"This is a hard saying; who is able to take in such  
teaching?" When Jesus became conscious that his dis- 61  
ciples were protesting about what he said, he said to  
them, "Does this give you trouble? What then will 62  
you say if you see the Son of man going up to where he  
was before? The spirit is the life-giver; the flesh is of 63  
no value: the words which I have said to you are spirit  
and they are life. But still some of you have no faith." 64  
For it was clear to Jesus from the first who they were  
who had no faith, and who it was who would be false  
to him. And he said, "This is why I said to you, No 65  
man is able to come to me if he is not given the power  
to do so by the Father".

Because of what he said, a number of the disciples 66  
went back and would no longer go with him. So Jesus 67  
said to the twelve, "Have you a desire to go away?"  
Then Simon Peter gave this answer: "Lord, to whom are 68  
we to go? you have the words of eternal life; and we have 69  
faith and are certain that you are the Holy One of God".  
Then Jesus said, "Did I not make a selection of you, the 70  
twelve, and one of you is a son of the Evil One?" He 71  
was talking of Judas the son of Simon Iscariot. It was  
he who was to be false to Jesus—one of the twelve.

## THE JEWS' ARGUMENT WITH JESUS

7 **A**FTER this, Jesus went from place to place in Galilee. 1  
He did not go about in Judaea because the Jews  
were looking for a chance to put him to death.  
But the feast of the Jews, the feast of tents, was near. 2  
So his brothers said to him, "Go away from here into 3  
Judaea so that your disciples may see the works which  
you do. Because no man does things secretly if he has 4  
a desire that men may have knowledge of him. If you  
do these things, let yourself be seen by all men." For 5  
even his brothers had no belief in him. Jesus said to 6  
them, "My time is still to come, but any time is good  
for you. It is not possible for you to be hated by the 7  
world; but I am hated by it, because I give witness that  
what it does is evil. Go you up to the feast: I am not 8  
going up now to the feast because my time has not fully  
come." Having said these things to them, he still kept 9  
in Galilee.

But after his brothers had gone up to the feast, then 10  
he went up, not publicly, but in secret. At the feast the 11  
Jews were looking for him and saying, "Where is he?"  
And there was much discussion about him among the 12  
mass of the people. Some said, "He is a good man";  
but others said, "No, he is giving people false ideas".  
But no man said anything about him openly for fear of 13  
the Jews.

Now in the middle of the feast Jesus went up to the 14  
Temple and was teaching. Then the Jews were surprised 15  
and said, "How has this man got knowledge of books?  
He has never been to school." Jesus gave them this 16  
answer: "It is not my teaching, but his who sent me.  
If any man is ready to do God's pleasure he will have 17  
knowledge of the teaching and of where it comes from—  
from God or from myself. The man whose words come 18  
from himself is looking for glory for himself, but he who  
is looking for the glory of him who sent him—that man  
is true and there is no evil in him. Did not Moses give 19

you the law? Even so, not one of you keeps the law. Why have you a desire to put me to death?" The people 20 said in answer, "You have an evil spirit: who has any desire to put you to death?" This was the answer of 21 Jesus: "I have done one work and you are all surprised at it. Moses gave you circumcision—not that it comes 22 from Moses, but from the fathers—and even on the Sabbath you give a child circumcision. If a child is given 23 circumcision on the Sabbath so that the law of Moses may not be broken, why are you angry with me because I made a man completely well on the Sabbath? Let not 24 your decisions be based on what you see, but on righteousness."

Then some of the people of Jerusalem said, "Is not 25 this the man whose death is desired? And here he is 26 talking openly and they say nothing to him! Is it possible that the rulers have knowledge that this is truly the Christ? However, it is clear to us where this man 27 comes from: but when the Christ comes no one will have knowledge where he comes from." Then, when 28 he was teaching in the Temple, Jesus said with a loud voice, "You have knowledge of me and you have knowledge of where I come from; and I have not come of myself; but there is One who has sent me; he is true, but you have no knowledge of him. I have knowledge 29 of him because I came from him and he sent me." Then 30 they had a desire to take him: but no man put hands on him because his hour was still to come. And numbers 31 of the people had belief in him, and they said, "When the Christ comes will he do more signs than this man has done?" This discussion of the people came to the 32 ears of the Pharisees; and the chief priests and the Pharisees sent servants to take him. Then Jesus said, 33 "I will be with you a little longer and then I go to him who sent me. You will be looking for me, and you will 34 not see me: and where I am you may not come." So 35 the Jews said among themselves, "To what place is he going where we will not see him? Will he go to the

Jews living among the Greeks and become the teacher of the Greeks? What is this saying of his, 'You will be looking for me and will not see me, and where I am you may not come'?" 36

On the last day, the great day of the feast, Jesus got up and said in a loud voice, "If any man is in need of drink let him come to me and I will give it to him. He who has faith in me, out of his body, as the Writings have said, will come rivers of living water." This he said of the Spirit which would be given to those who had faith in him: the Spirit had not been given then, because the glory of Jesus was still to come. When these words came to their ears, some of the people said, "This is certainly the prophet". Others said, "This is the Christ". But others said, "Not so; will the Christ come from Galilee? Do not the Writings say that the Christ comes of the seed of David and from Bethlehem, the little town where David was?" So there was a division among the people because of him. And some of them had a desire to take him; but no man put hands on him. 37 38 39 40 41 42 43 44

Then the servants went back to the chief priests and Pharisees, who said to them, "Why have you not got him with you?" The servants made answer, "No man ever said things like this man". Then the Pharisees said to them, "Have you, like the others, been given false ideas? Have any of the rulers belief in him, or any one of the Pharisees? But these people who have no knowledge of the law are cursed." Nicodemus—he who had come to Jesus before, being himself one of them—said to them, "Is a man judged by our law before it has given him a hearing and has knowledge of what he has done?" This was their answer: "And do you come from Galilee? Make search and you will see that no prophet comes out of Galilee." 45 46 47 48 49 50 51 52

8 [And every man went to his house; but Jesus went to the mountain of Olives. 53  
1

AND early in the morning he came again into the 2  
 Temple and all the people came to him and he 3  
 was seated teaching them. Now the scribes and 4  
 Pharisees came, with a woman who had been taken in 5  
 the act of being untrue to her husband; and putting her 6  
 forward, they said to him, "Master, this woman has 7  
 been taken in the very act of being untrue to her husband.  
 Now in the law Moses gave directions that such women 8  
 were to be stoned; what do you say about it?" They 9  
 said this, testing him, so that they might have something  
 against him. But Jesus, with his head bent down, made  
 letters on the floor with his finger. But when they went 10  
 on with their questions, he got up and said to them,  
 "Let him among you who is without sin be the first  
 to send a stone at her". And again, with bent head, 11  
 he made letters on the floor. And when his words came 12  
 to their ears, they went out one by one, starting with  
 the oldest even to the last, because they were conscious  
 of what was in their hearts: and Jesus was there by  
 himself with the woman before him. Then Jesus got 13  
 up, and seeing nobody but the woman, he said to her,  
 "Where are the men who said things against you? did  
 no one give a decision against you?" And she said, 14  
 "No man, Lord". And Jesus said, "And I do not give  
 a decision against you: go and never do wrong again".]

#### THE LIGHT OF THE WORLD

Then again Jesus said to them, "I am the light of the 12  
 world; he who comes with me will not be walking in  
 the dark but will have the light of life". So the Pharisees 13  
 said to him, "The witness you give is about yourself:  
 your witness is not true". Jesus said in answer, "Even 14  
 if I give witness about myself, my witness is true,  
 because I have knowledge of where I came from and  
 where I am going; but you have no knowledge of where  
 I come from or of where I am going. You are judging 15

from what you see; I am judging no man. Even if I am <sup>16</sup>  
judging, my decision is right, because I am not by  
myself—with me is him who sent me. Even in your law <sup>17</sup>  
it is said that the witness of two men is true. I give <sup>18</sup>  
witness about myself and the Father who sent me gives  
witness about me.” Then they said to him, “Where <sup>19</sup>  
is your Father?” Jesus said in answer, “You have no  
knowledge of me or of my Father: if you had knowledge  
of me you would have knowledge of my Father”. Jesus <sup>20</sup>  
said these words in the place where the offerings were  
stored, while he was teaching in the Temple: but no  
man took him because his time was still to come.

Then he said to them again, “I am going away and <sup>21</sup>  
you will be looking for me, but death will overtake you  
in your sins. It is not possible for you to come where  
I am going.” So the Jews said, “Will he take his life? <sup>22</sup>  
Is that why he says, ‘Where I go it is not possible for  
you to come’?” And he said to them, “You are of the <sup>23</sup>  
earth; I am from heaven: you are of this world; I am  
not of this world. For this reason I said to you that <sup>24</sup>  
death will overtake you in your sins: for if you have not  
faith that I am he, death will come to you while you are  
in your sins.” Then they said to him, “Who are you?” <sup>25</sup>  
Jesus said, “What I said to you from the first. I have <sup>26</sup>  
much to say about you and against you: but he who sent  
me is true and what he has said to me I say to the world.”  
They did not see that his words were about the Father. <sup>27</sup>  
So Jesus said, “When the Son of man has been lifted <sup>28</sup>  
up by you, then it will be clear to you who I am, and  
that I do nothing of myself, but say as the Father gave  
me teaching. He who sent me is with me; he has not <sup>29</sup>  
gone from me, because at all times I do the things which  
are pleasing to him.” When he said this a number came <sup>30</sup>  
to have faith in him.

Then Jesus said to the Jews who had faith in him, “If <sup>31</sup>  
you keep my word, then you are truly my disciples;  
and you will have knowledge of what is true, and that <sup>32</sup>  
will make you free”. They said to him in answer, “We <sup>33</sup>

are Abraham's seed and have never been any man's servant: why do you say, 'You will become free?'" And <sup>34</sup>  
this was the answer Jesus gave them: "Truly, I say to you, Everyone who does evil is the servant of sin. Now <sup>35</sup>  
the servant does not go on living in the house for ever, but the Son does. If then the Son makes you free, you <sup>36</sup>  
will be truly free. I am conscious that you are Abraham's <sup>37</sup>  
seed; but you have a desire to put me to death because my word has no place in you. I say the things which <sup>38</sup>  
I have seen in my Father's house: and you do the things which come to you from your father's house." In answer <sup>39</sup>  
they said to him, "Our father is Abraham". Jesus said to them, "If you were Abraham's children you would do what Abraham did. But now you have a desire to put <sup>40</sup>  
me to death, a man who has said to you what is true, as I had it from God: Abraham did not do that. You <sup>41</sup>  
are doing the works of your father." They said to him, "We are true sons of Abraham; we have one Father, who is God". Jesus said to them, "If God was your <sup>42</sup>  
Father you would have love for me, because it was from God I came and am here. I did not come of myself, but he sent me. Why are my words not clear to you? <sup>43</sup>  
It is because your ears are shut to my teaching. You <sup>44</sup>  
are the children of your father the Evil One and it is your pleasure to do his desires. From the first he was a taker of life; and he did not go in the true way because there is no true thing in him. When he says what is false, it is natural to him, for he is false and the father of what is false. But because I say what is true, you have <sup>45</sup>  
no belief in me. Which of you is able truly to say that <sup>46</sup>  
I am a sinner? If I say what is true, why have you no belief in me? He who is a child of God gives ear to <sup>47</sup>  
the words of God: your ears are not open to them because you are not from God." The Jews said to him in answer, <sup>48</sup>  
"Are we not right in saying that you are of Samaria and have an evil spirit?" And this was the answer of <sup>49</sup>  
Jesus: "I have not an evil spirit; but I give honour to my Father and you do not give honour to me. I, however, <sup>50</sup>

am not in search of glory for myself: there is One who is searching for it and he is judge. Truly, I say to you, If a man keeps my word he will never see death." The Jews said to him, "Now we are certain that you have an evil spirit. Abraham is dead, and the prophets are dead; and you say, 'If a man keeps my word he will never see death'. Are you greater than our father Abraham, who is dead? and the prophets are dead: who do you say that you are?" Jesus said in answer, "If I take glory for myself, my glory is nothing: it is my Father who gives me glory, of whom you say that he is your God. You have no knowledge of him, but I have knowledge of him; and if I said I have no knowledge of him I would be talking falsely like you: but I have full knowledge of him, and I keep his word. Your father Abraham was full of joy at the hope of seeing my day: he saw it and was glad." Then the Jews said to him, "You are not fifty years old; have you seen Abraham?" Jesus said to them, "Truly, I say to you, Before Abraham came into being, I am". So they took up stones to send at him: but Jesus got secretly out of their way and went out of the Temple.

#### THE MAN BLIND FROM BIRTH

- 9 **A**ND when he went on his way, he saw a man blind from birth. And his disciples put a question to him, saying, "Master, was it because of this man's sin, or the sin of his father and mother, that he has been blind from birth?" Jesus said in answer, "It was not because of his sin, or because of his father's or mother's; it was so that the works of God might be seen openly in him. While it is day we have to do the works of him who sent me: the night comes when no work may be done. As long as I am in the world, I am the light of the world." Having said these words, he put earth, mixed with water from his mouth, on the man's eyes, and said to him, "Go and make yourself clean in the



bath of Siloam" (the sense of the name is, Sent). So he went away and, after washing, came back able to see. Then the neighbours and others who had seen him before 8 in the street with his hand out for money, said, "Is not this the man who got money from people?" Some said, 9 "It is he": others said, "No, but he is like him". He said, "I am he". So they said to him, "How then were 10 your eyes made open?" His answer was: "The man 11 who is named Jesus put earth mixed with water on my eyes, and said to me, 'Go and make yourself clean in Siloam': so I went away and, after washing, am now able to see". And they said to him, "Where is he?" 12 His answer was: "I have no knowledge".

They took him before the Pharisees—this man who 13 had been blind. Now the day on which the earth was 14 mixed by Jesus and the man's eyes were made open was the Sabbath. So the Pharisees put more questions to 15 him about how his eyes had been made open. And he said to them, "He put earth on my eyes, and I had a wash and am able to see". Then some of the Pharisees said, 16 "That man has not come from God, for he does not keep the Sabbath". Others said, "How is it possible for a sinner to do such signs?" So there was a division among them. Again they said to the blind man, "What 17 have you to say about him for opening your eyes?" And he said, "He is a prophet". Now the Jews had no belief 18 in the statement that he had been blind and was now able to see, till they sent for the father and mother of the man whose eyes had been made open, and put the 19 question to them, saying, "Is this your son, of whom you say that he was blind at birth? how is it then that he is now able to see?" In answer his father and mother 20 said, "We are certain that this is our son and that he was blind at birth: but how it is he is now able to see, 21 or who made his eyes open, we are not able to say: put the question to him; he is old enough to give an answer for himself". They said this because of their fear of the 22 Jews: for the Jews had come to an agreement that if

any man said that Jesus was the Christ he would be put out of the Synagogue. That was the reason why they said, "He is old enough; put the question to him". So they sent a second time for the man who had been blind and they said to him, "Give glory to God: it is clear to us that this man is a sinner". He said in answer, "I have no knowledge if he is a sinner or not, but one thing I am certain about: I was blind, and now I see". Then they said to him, "What did he do to you? how did he give you the use of your eyes?" His answer was: "I have said it before, but your ears were shut: why would you have me say it again? is it your desire to become his disciples?" And they were angry with him and said, "You are his disciple, but we are disciples of Moses. We are certain that God gave his word to Moses: but as for this man, we have no knowledge where he comes from." The man said in answer, "Why, here is a strange thing! You have no knowledge where he comes from though he gave me the use of my eyes. We have knowledge that God does not give ear to sinners, but if any man is a worshipper of God and does his pleasure, to him God's ears are open. In all the years nobody has ever before seen the eyes of a man blind from birth made open. If this man did not come from God he would be unable to do anything." Their answer was: "You came to birth through sin; do you make yourself our teacher?" And they put him out of the Synagogue.

It came to the ears of Jesus that they had put him out, and meeting him he said, "Have you faith in the Son of man?" He said in answer, "And who is he, Lord? Say, so that I may have faith in him." Jesus said to him, "You have seen him; it is he who is talking to you". And he said, "Lord, I have faith". And he gave him worship. And Jesus said, "I came into this world to be a judge, so that those who do not see may see, and those who see may become blind". These words came to the ears of the Pharisees who were with him and they said

to him, "Are we, then, blind?" Jesus said to them, "If 41  
you were blind you would have no sin: but now that  
you say, 'We see'; your sin is there still."

"THE DOOR OF THE SHEEP"

() "TRULY, I say to you, He who does not go through 1  
the door into the place where the sheep are kept,  
but gets in by some other way, is a thief and an  
outlaw. He who goes in by the door is the keeper of 2  
the sheep. The porter lets him in; and the sheep give 3  
ear to his voice; he says over the names of the sheep,  
and takes them out. When he has got them all out, he 4  
goes before them, and the sheep go after him, for they  
have knowledge of his voice. They will not go after 5  
another who is not their keeper, but will take flight from  
him, because his voice is strange to them." In this Jesus 6  
was teaching them in the form of a story: but what he  
said was not clear to them.

So Jesus said again, "Truly, I say to you, I am the 7  
door of the sheep. All who came before me are thieves 8  
and outlaws: but the sheep did not give ear to them.  
I am the door: if any man goes in through me he will 9  
have salvation, and will go in and go out, and will get  
food. The thief comes only to take the sheep and to put 10  
them to death: he comes for their destruction: I have  
come so that they may have life and have it in greater  
measure. I am the good keeper of sheep: the good 11  
keeper gives his life for the sheep. He who is a servant, 12  
and not the keeper or the owner of the sheep, sees the  
wolf coming and goes in flight, away from the sheep;  
and the wolf comes down on them and sends them in all  
directions: because he is a servant he has no interest in 13  
the sheep. I am the good keeper; I have knowledge of 14  
my sheep, and they have knowledge of me, even as the 15  
Father has knowledge of me and I of the Father; and  
I am giving my life for the sheep. And I have other 16  
sheep which are not of this place: I will be their guide

in the same way, and they will give ear to my voice, so there will be one flock and one keeper. For this reason am I loved by the Father, because I give up my life so that I may take it again. No one takes it away from me; I give it up of myself. I have power to give it up, and I have power to take it again. These orders I have from my Father."

#### DIVISION AMONG THE JEWS

There was a division again among the Jews because of these words. And a number of them said, "He has an evil spirit and is out of his mind; why do you give ear to him?" Others said, "These are not the words of one who has an evil spirit. Is it possible for an evil spirit to make blind people see?"

Then came the feast of the opening of the Temple in Jerusalem: it was winter; and Jesus was walking in the Temple, in Solomon's covered way. Then the Jews came round him, saying, "How long are you going to keep us in doubt? If you are the Christ, say so clearly." Jesus said in answer, "I have said it and you have no belief: the works which I do in my Father's name, these give witness about me. But you have no belief because you are not of my sheep. My sheep give ear to my voice, and I have knowledge of them, and they come after me: and I give them eternal life; they will never come to destruction, and no one will ever take them out of my hand. That which my Father has given to me has more value than all; and no one is able to take anything out of the Father's hand. I and my Father are one." Then the Jews took up stones again to send at him. Jesus said to them in answer, "I have let you see a number of good works from the Father; for which of those works are you stoning me?" This was their answer: "We are not stoning you for a good work but for evil words; because being a man you make yourself God". In answer, Jesus said, "Is there not a saying in

your law, 'I said, You are gods'? If he said they were 35  
 gods, to whom the word of God came (and the Writings  
 are not able to be broken), do you say of him whom the 36  
 Father made holy and sent into the world, 'Your words  
 are evil'; because I said, I am God's Son? If I am not 37  
 doing the works of my Father, do not have belief in me;  
 but if I am doing them, then have belief in the works 38  
 even if you have no belief in me; so that you may see  
 clearly and be certain that the Father is in me and I am  
 in the Father." Then again they made an attempt to 39  
 take him; but he got away from them.

And he went again to the other side of the Jordan, 40  
 to the place where John first gave baptism; and he was  
 there for a time. And a great number of people came 41  
 to him, saying, "John did no sign: but everything John  
 said of this man was true". And a number came to have 42  
 faith in him there.

#### THE DEATH OF LAZARUS

Now a certain man named Lazarus was ill; he was 1  
 of Bethany, the town of Mary and her sister  
 Martha. (The Mary whose brother Lazarus was 2  
 ill, was the Mary who put perfumed oil on the Lord  
 and made his feet dry with her hair.) So the sisters sent 3  
 to him, saying, "Lord, your dear friend is ill". When 4  
 this came to his ears, Jesus said, "The end of this disease  
 is not death, but the glory of God, so that the Son of  
 God may have glory because of it". Now Jesus had 5  
 love in his heart for Martha and her sister and Lazarus.  
 So when the news came to him that Lazarus was ill, 6  
 he did not go from the place where he was for two days.  
 Then after that time he said to his disciples, "Let us go 7  
 into Judaea again". The disciples said to him, "Master, 8  
 the Jews were attempting only the other day to have  
 you stoned, and are you going back there again?" Then 9  
 Jesus said in answer, "Are there not twelve hours in  
 the day? A man may go about in the day without falling

because he sees the light of this world. But if a man 10  
goes about in the night, he may have a fall because the  
light is not in him." These things said he: and after 11  
that he said to them, "Lazarus our friend is at rest; but  
I go so that I may make him come out of his sleep".  
Then his disciples said to him, "Lord, if he is resting 12  
he will get well". Jesus, however, was talking of his 13  
death: but they had the idea that he was talking about  
taking rest in sleep. Then Jesus said to them clearly, 14  
"Lazarus is dead. And because of you I am glad I was 15  
not there, so that you may have faith; but let us go to  
him." Then Thomas, who was named Didymus, said 16  
to the other disciples, "Let us go so that we may be  
with him in death".

Now when Jesus came, he made the discovery that 17  
Lazarus had been put into the earth four days before.  
Now Bethany was near to Jerusalem, about two miles 18  
away; and a number of Jews had come to Martha and 19  
Mary to give them comfort about their brother. When 20  
Martha had the news that Jesus was on the way, she  
went out to him, but Mary did not go from the house.  
Then Martha said to Jesus, "Lord, if you had been here 21  
my brother would not be dead. But I am certain that, 22  
even now, whatever request you make to God, God will  
give it to you." Jesus said to her, "Your brother will 23  
come to life again". Martha said to him, "I am certain 24  
that he will come to life again when all come back from  
the dead at the last day". Jesus said to her, "I am 25  
myself that day and that life; he who has faith in me will  
have life even if he is dead; and no one who is living 26  
and has faith in me will ever see death. Is this your  
faith?" She said to him, "Yes, Lord: my faith is that 27  
you are the Christ, the Son of God, who was to come  
into the world". And having said this, she went away 28  
and said secretly to her sister Mary, "The Master is  
here and has sent for you". And Mary, hearing this, 29  
got up quickly and went to him. Now Jesus had not at 30  
this time come into the town, but was still in the place

where Martha had seen him. Then the Jews who were 31  
with her in the house, comforting her, when they saw  
Mary get up quickly and go out, went after her in the  
belief that she was going to the place of the dead and  
would be weeping there. When Mary came to where 32  
Jesus was and saw him, she went down at his feet, saying,  
“Lord, if you had been here my brother would not be  
dead”. And when Jesus saw her weeping, and saw the 33  
Jews weeping who came with her, his spirit was moved  
and he was troubled, and said, “Where have you put 34  
him?” They said, “Come and see, Lord”. And Jesus 35  
himself was weeping. So the Jews said, “See how dear 36  
he was to him!” But some of them said, “This man, 37  
who made open the eyes of the blind man, was he not  
able to keep his friend from death?” So Jesus, deeply 38  
troubled at heart, came to the place of the dead. It was  
a hole in the rock, and a stone was over the opening.  
Jesus said, “Take away the stone”. Martha, the sister 39  
of him who was dead, said, “Lord, by this time the body  
will be smelling, for he has been dead four days”. Jesus 40  
said to her, “Did I not say to you that if you had faith  
you would see the glory of God?” So they took away 41  
the stone. And Jesus, looking up to heaven, said,  
“Father, I give praise to you for hearing me. I was 42  
certain that your ears are at all times open to me, but  
I said it because of these who are here, so that they may  
see that you sent me.” Then he said in a loud voice, 43  
“Lazarus, come out!” And he who was dead came out, 44  
with linen bands folded tightly about his hands and feet,  
and a cloth about his face. Jesus said to them, “Make  
him free and let him go”.

Then a number of the Jews who had come to Mary 45  
and had seen the things which Jesus did had belief in  
him. But some of them went to the Pharisees with the 46  
news of what Jesus had done.

Then the high priests and the Pharisees had a meeting 47  
and said, “What are we doing? This man is doing  
a number of signs. If we let him go on in this way, 48

everybody will have belief in him and the Romans will come and take away our place and our nation." But one 49 of them, Caiaphas, who was high priest that year, said to them, "You have no knowledge of anything; you do 50 not see that it is to your interest for one man to be put to death for the people, so that all the nation may not come to destruction". He did not say this of himself, 51 but being the high priest that year he said, as a prophet, that Jesus would be put to death for the nation; and not 52 for that nation only, but for the purpose of uniting in one body the children of God all over the world. And 53 from that day they took thought together how to put him to death.

So Jesus no longer went about publicly among the 54 Jews, but went from there into the country near to the waste land, to a town named Ephraim, where he was for some time with the disciples. Now the Passover of the 55 Jews was near and numbers of people went up from the country to Jerusalem to make themselves clean before the Passover. They were looking for Jesus and saying 56 to one another while they were in the Temple, "What is your opinion? Will he not come to the feast?" Now 57 the chief priests and the Pharisees had given orders that if anyone had knowledge where he was, he was to give them word, so that they might take him.

#### BEFORE THE PASSOVER

12 **T**HEN, six days before the Passover, Jesus came to 1 Bethany where Lazarus was, whom Jesus had made to come back from the dead. So they made him 2 a meal there, and he was waited on by Martha, and Lazarus was among those who were seated with him at table. Then Mary, taking a pound of perfumed oil of 3 great value, put it on the feet of Jesus and made them dry with her hair: and the house became full of the smell of the perfume. But one of his disciples, Judas Iscariot 4 (who was to give him up), said, "Why was not this 5



perfume traded for three hundred pence, and the money given to the poor?" (He said this, not because he had 6 any love for the poor; but because he was a thief, and, having the money-bag, took for himself what was put into it.) Then Jesus said, "Let her be. Let her keep 7 what she has for the day of my death. The poor you 8 have ever with you, but me you have not for ever."

Then a great number of the Jews had news that he was 9 there: and they came, not only because of Jesus, but so that they might see Lazarus who had been dead and to whom he had given life. Now there was talk among the 10 chief priests of putting Lazarus to death; for because of 11 him a great number of the Jews went away and had belief in Jesus.

The day after, a great number of people who were 12 there for the feast, when they had the news that Jesus was coming to Jerusalem, took branches of *palm-trees* 13 and went out to him, crying, "A blessing on him who comes in the name of the Lord, the King of Israel!" And Jesus saw a young ass and took his seat on it; as 14 the Writings say, "Have no fear, daughter of Zion: see 15 your King is coming, seated on a young ass". (These 16 things were not clear to his disciples at first: but when Jesus had been lifted up into his glory, then it came to their minds that these things in the Writings were about him and that they had been done to him.) Now the 17 people who were with him when his voice came to Lazarus in the place of the dead, and gave him life again, had been talking about it. And that was the reason the 18 people went out to him, because it had come to their ears that he had done this sign. Then the Pharisees said 19 one to another, "You see, you are unable to do anything: the world has gone after him".

Now there were some Greeks among the people who 20 had come up to give worship at the feast: they came to 21 Philip, who was of Bethsaida in Galilee, and made a request, saying, "Sir, we have a desire to see Jesus". Philip went and gave word of it to Andrew; and Andrew 22

went with Philip to Jesus. And Jesus said to them in answer, "The hour of the glory of the Son of man has come. Truly, I say to you, If a seed of grain does not go into the earth and come to an end, it is still a seed and no more; but through its death it gives much fruit. He who is in love with life will have it taken from him; and he who has no care for his life in this world will keep it for ever and ever. If any man is my servant, let him come after me; and where I am, there will my servant be. If any man becomes my servant my Father will give him honour. Now is my soul troubled; and what am I to say? Father, keep me from this hour. No: for this purpose have I come to this hour. Father, give glory to your name." Then there came a voice out of heaven, saying, "I have given it glory, and I will give it glory again". Hearing the sound a number of people who were there said that it was thunder: others said, "An angel was talking to him". Jesus said in answer, "This voice came not for me but for you. Now is this world to be judged: now will the ruler of this world be sent out. And I, if I am lifted up from the earth, will make all men come to me." (This he said, pointing to the sort of death he would have.) Then the people in answer said to him, "The law says that the Christ will have life without end: how say you then that it is necessary for the Son of man to be lifted up? Who is this Son of man?" Jesus said to them, "For a little time longer the light will be among you; while you have the light go on walking in it, so that the dark may not overtake you: one walking in the dark has no knowledge of where he is going. In so far as you have the light, put your faith in the light so that you may become sons of light."

With these words Jesus went away and for a time was not seen again by them. But though he had done such a number of signs before them, they still had no belief in him: so that the words of the prophet Isaiah might come true, when he said,

Lord, who has any belief in our preaching?

And the arm of the Lord, to whom has it been unveiled?

For this reason they were unable to have belief, because 39  
Isaiah said again,

He has made their eyes blind, and their hearts hard; 40

For fear that they might see with their eyes and get  
knowledge with their hearts,

And be changed,

And I might make them well.

(Isaiah said these words because he saw his glory. His 41  
words were about him.) However, a number even of 42  
the rulers had belief in him, but because of the Pharisees  
they did not say so openly for fear that they might be  
shut out from the Synagogue: for the praise of men was 43  
dearer to them than the approval of God.

Then Jesus said with a loud voice, "He who has faith 44  
in me, has faith not in me, but in him who sent me. And 45  
he who sees me sees him who sent me. I have come as 46  
a light into the world, so that no one who has faith in  
me will go on living in the dark. And if any man gives 47  
ear to my words and does not keep them, I am not his  
judge: I did not come to be judge of the world but to  
give salvation to the world. He who puts me on one 48  
side and does not take my words to heart, is not without  
a judge: the word which I have said will be his judge on  
the last day. For I have not said it on my authority, 49  
but the Father who sent me gave me orders what to say  
and how to say it. And I have knowledge that his order 50  
is eternal life: so that the things which I say, I say them  
even as the Father says them to me."

#### THE WASHING OF THE DISCIPLES' FEET

**N**ow before the feast of the Passover, it was clear 1  
to Jesus that the time had come for him to go  
away from this world to the Father. Having once  
had love for those in the world who were his, his love

for them went on to the end. So while a meal was going on, [the Evil One having now put it into the heart of Judas Iscariot, Simon's son, to be false to him, Jesus, being conscious that the Father had put everything into his hands, and that he came from God and was going to God] got up from table, put off his robe and took a cloth and put it round him. Then he put water into a basin and was washing the feet of the disciples and drying them with the cloth which was round him. So he came to Simon Peter. Peter said, "Lord, are my feet to be washed by you?" And Jesus, answering, said to him, "What I do is not clear to you now, but it will be clear to you in time to come". Peter said, "I will never let my feet be washed by you, never". Jesus said in answer, "If I do not make you clean you have no part with me". Simon Peter said to him, "Lord, not my feet only, but my hands and my head". Jesus said to him, "He who is bathed has need only to have his feet washed and then he is clean all over: and you, my disciples, are clean, but not all of you". (He had knowledge who was false to him; that is why he said, "You are not all clean".)

Then, after washing their feet and putting on his robe again, he took his seat and said to them, "Do you see what I have done to you? You give me the name of Master and Lord: and you are right; that is what I am. If then I, the Lord and the Master, have made your feet clean, it is right for you to make one another's feet clean. I have given you an example, so that you may do what I have done to you. Truly, I say to you, A servant is not greater than his lord; and he who is sent is not greater than the one who sent him. If these things are clear to you, happy are you if you do them. I am not talking of you all: I have knowledge of my true disciples, but things are as they are, so that the Writings may come true, 'The foot of him who takes bread with me is lifted up against me'. From this time forward, I give you knowledge of things before they come about, so

that when they come about you may have belief that I am he. Truly, I say to you, He who takes to his heart anyone whom I send, takes me to his heart; and he who so takes me, takes him who sent me."

#### JUDAS ISCARIOT IS FALSE TO JESUS

When Jesus had said this he was troubled in spirit, and gave witness, saying, "Truly, I say to you, that one of you will be false to me". Then the eyes of the disciples were turned on one another, in doubt as to whom he had in mind. There was at table one of his disciples, the one dear to Jesus, resting his head on Jesus' breast. Making a sign to him, Simon Peter said, "Who is it he is talking about?" He, then, resting his head on Jesus' breast, said to him, "Lord, who is it?" This was the answer Jesus gave: "It is the one to whom I will give this bit of bread after I have put it in the vessel". Then he took the bit of bread, put it into the vessel and gave it to Judas, the son of Simon Iscariot. And when Judas took the bread Satan went into him. Then Jesus said to him, "Do quickly what you have to do". Now it was not clear to anyone at table why he said this to him. Some were of the opinion that because Judas kept the money-bag Jesus said to him, "Get the things we have need of for the feast"; or, that he was to give something to the poor. So Judas, having taken the bit of bread, straight away went out: and it was night.

Then when he had gone out, Jesus said, "Now is glory given to the Son of man, and God is given glory in him. If God is given glory in him, God will give him glory in himself, and will give him glory even now. My dear children, I am only to be with you a little longer. Then you will be looking for me: and as I said to the Jews, so now I say to you, Where I am going you may not come. I give you a new law: Have love one for another; even as I have had love for you, so are you to have love one for another. By this it will be clear to all men

that you are my disciples, if you have love one for another."

Simon Peter said to him, "Lord, where are you going?" Jesus said in answer, "Where I am going you may not come with me now, but you will come later". Peter said to him, "Why may I not come with you even now? I will give up my life for you." Jesus said in answer, "Will you give up your life for me? Truly, I say to you, Before the cry of the *cock* you will have said three times that you are not my disciple."

#### FAITH IN GOD

14 "LET not your heart be troubled: have faith in God 1  
and have faith in me. In my Father's house are 2  
rooms enough; if it was not so, would I have  
said that I am going to make ready a place for you?  
And if I go and make ready a place for you, I will come 3  
back again and will take you to be with me, so that you  
may be where I am. And you all have knowledge of 4  
where I am going, and of the way to it." Thomas said, 5  
"Lord, we have no knowledge of where you are going;  
how may we have knowledge of the way?" Jesus said 6  
to him, "I am the true and living way: no one comes to  
the Father but by me. If you had knowledge of me, you 7  
would have knowledge of my Father: you have know-  
ledge of him now and have seen him." Philip said to 8  
him, "Lord, let us see the Father, and we have need of  
nothing more". Jesus said to him, "Philip, have I been 9  
with you all this time, and still you have no knowledge  
of me? He who has seen me has seen the Father. Why  
do you say, 'Let us see the Father'? Have you not faith 10  
that I am in the Father and the Father is in me? The  
words which I say to you, I say not from myself: but  
the Father who is in me all the time does his works.  
Have faith that I am in the Father and that the Father 11  
is in me: at least, have faith in me because of what I do.  
Truly, I say to you, He who puts his faith in me will do 12

the very works which I do, and he will do greater things than these, because I am going to my Father. And 13 whatever request you make in my name, that I will do, so that the Father may have glory in the Son. If you 14 make any request to me in my name, I will do it. If 15 you have love for me, you will keep my laws. And I will 16 make prayer to the Father and he will give you another Helper to be with you for ever, even the Spirit of true 17 knowledge. That Spirit the world is not able to take to its heart because it sees him not and has no knowledge of him: but you have knowledge of him, because he is ever with you and will be in you. I will not let you be 18 without a friend: I am coming to you. A little time 19 longer, and the world will see me no more; but you will see me; and you will be living because I am living. At 20 that time it will be clear to you that I am in my Father, and you are in me, and I in you. He who has my laws 21 and keeps them, he it is who has love for me: and he who has love for me will be loved by my Father, and I will have love for him and will let myself be seen clearly by him." Judas (not Judas Iscariot) said to him, "How 22 is it that you will let yourself be seen clearly by us and not by the world?" Jesus said to him in answer, "If 23 anyone has love for me, he will keep my words: and he will be dear to my Father; and we will come to him and make our living-place with him. He who has no 24 love for me does not keep my words; and the word which you are hearing is not my word but the Father's who sent me.

"I have said all this to you while I am still with you. 25 But the Helper, the Holy Spirit, whom the Father will 26 send in my name, will be your teacher in all things and will put you in mind of everything I have said to you. May peace be with you; my peace I give to you: I give 27 it not as the world gives. Let not your heart be troubled; let it be without fear. Keep in mind how I said to you, 28 I go away and come to you again. If you had love for me you would be glad, because I am going to the Father:

for the Father is greater than I. And now I have given <sup>29</sup>  
 you word of it before it comes, so that, when it comes,  
 you may have faith. After this I will not say much to <sup>30</sup>  
 you, because the ruler of this world comes: and he has  
 no power over me; but he comes so that the world may <sup>31</sup>  
 see that I have love for the Father, and that I am doing  
 as I am ordered by the Father. Get up, and let us go."

#### THE TRUE VINE

15 "I AM the true vine and my Father is the gardener. <sup>1</sup>  
 He takes away every branch on me which has no <sup>2</sup>  
 fruit, and every branch which has fruit he makes  
 clean, so that it may have more fruit. You are clean, <sup>3</sup>  
 even now, through the teaching which I have given you.  
 Be in me at all times as I am in you. As the branch is <sup>4</sup>  
 not able to give fruit of itself, if it is not still on the vine,  
 so you are not able to do so if you are not in me. I am <sup>5</sup>  
 the vine, you are the branches: he who is in me at all  
 times as I am in him, gives much fruit, because without  
 me you are able to do nothing. If a man does not keep <sup>6</sup>  
 himself in me, he becomes dead and is cut off like a dry  
 branch; such branches are taken up and put in the fire  
 and burned. If you are in me at all times, and my words <sup>7</sup>  
 are in you, then anything for which you make a request  
 will be done for you. Here is my Father's glory, in <sup>8</sup>  
 that you give much fruit and so are my true disciples.  
 Even as the Father has given me his love, so I have <sup>9</sup>  
 given my love to you: be ever in my love. If you keep <sup>10</sup>  
 my laws, you will be ever in my love, even as I have  
 kept my Father's laws, and am ever in his love. I have <sup>11</sup>  
 said these things to you so that I may have joy in you  
 and so that your joy may be complete. This is the law <sup>12</sup>  
 I give you: Have love one for another, even as I have  
 love for you. Greater love has no man than this, that <sup>13</sup>  
 a man gives up his life for his friends. You are my friends, <sup>14</sup>  
 if you do what I give you orders to do. No longer do <sup>15</sup>  
 I give you the name of servants; because a servant is



without knowledge of what his master is doing: I give you the name of friends, because I have given you knowledge of all the things which my Father has said to me. You did not take me for yourselves, but I took you for myself; and I gave you the work of going about and producing fruit which will be for ever; so that whatever request you make to the Father in my name he may give it to you. So this is my law for you: Have love one for another. If you are hated by the world, keep in mind that I was hated by the world before you. If you were of the world, you would be loved by the world: but because you are not of the world, but I have taken you out of the world, you are hated by the world. Keep in mind the words I said to you, A servant is not greater than his lord. If they were cruel to me, they will be cruel to you; if they kept my words, they will keep yours. They will do all this to you because of my name—because they have no knowledge of him who sent me. If I had not come and been their teacher they would have had no sin: but now they have no reason to give for their sin. He who has hate for me has hate for my Father. If I had not done among them the works which no other man ever did, they would have had no sin: but now they have seen, and they have had hate in their hearts for me and my Father. This comes about so that the writing in their law may be made true, 'Their hate for me was without cause'. When the Helper comes, whom I will send to you from the Father—even the Spirit of true knowledge who comes from the Father—he will give witness about me; and you, in addition, will give witness because you have been with me from the first."

#### THE COMING OF THE HOLY SPIRIT

"I HAVE said these things to you so that you may not be in doubt. They will put you out of the Synagogues: yes, the time is coming when whoever puts you to death will have the belief that he is doing God's pleasure.

They will do these things to you because they have not had knowledge of the Father or of me. I have said these things to you so that when the time comes, what I have said may come to your mind. I did not say them to you at the first, because then I was still with you. But now I am going to him who sent me; and not one of you says to me, 'Where are you going?' But your hearts are full of sorrow because I have said these things. But what I am saying is true: my going is for your good: for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. And he, when he comes, will make the world conscious of sin, and of righteousness, and of being judged: of sin, because they have not faith in me; of righteousness, because I go to the Father and you will see me no more; of being judged, because the ruler of this world has been judged. I have still much to say to you, but you are not strong enough for it now. However, when he, the Spirit of true knowledge, has come, he will be your guide into all true knowledge: for his words will not come from himself, but whatever has come to his hearing, that he will say: and he will make clear to you the things to come. He will give me glory, because he will take of what is mine, and make it clear to you. Everything which the Father has is mine: that is why I say, He will take of what is mine and will make it clear to you. After a little time you will see me no longer; and then again, after a little time, you will see me." So some of the disciples said one to another, "What is this he is saying, 'After a little time you will see me no longer; and then again, after a little time, you will see me'? and, 'I am going to the Father'?" So they said again and again, "What is this he is saying, 'A little time'? His words are not clear to us." Jesus saw that they had a desire to put the question to him, so he said to them, "Is this what you are questioning one with another, why I said, After a little time you will see me no longer; and then again, after a little time, you will see me? Truly, I say to you,

You will be weeping and sorrowing, but the world will be glad: you will be sad, but your sorrow will be turned into joy. When a woman is about to give birth she has 21 sorrow, because her hour is come; but when she has given birth to the child, the pain is put out of her mind by the joy that a man has come into the world. So 22 you have sorrow now: but I will see you again, and your hearts will be glad, and no one will take away your joy. And on that day you will put no questions to me. Truly, 23 I say to you, Whatever request you make to the Father, he will give it to you in my name. Up to now you have 24 made no request in my name: do so, and it will be answered, so that your hearts may be full of joy.

## GOD THE FATHER

“All this I have said to you in veiled language: but 25 the time is coming when I will no longer say things in veiled language but will give you knowledge of the Father clearly. In that day you will make requests in 26 my name: and I do not say that I will make prayer to the Father for you, for the Father himself gives his love 27 to you, because you have given your love to me and have had faith that I came from God. I came out from 28 the Father and have come into the world: again, I go away from the world and go to the Father.” His disciples 29 said, “Now you are talking clearly and not in veiled language. Now we are certain that you have knowledge 30 of all things and have no need for anyone to put questions to you: through this we have faith that you came from God.” Jesus made answer, “Have you faith now? 31 See, a time is coming, yes, it is now here, when you will 32 go away in all directions, every man to his house, and I will be by myself: but I am not by myself, because the Father is with me. I have said all these things to you 33 so that in me you may have peace. In the world you have trouble: but take heart! I have overcome the world.”

## JESUS' PRAYER TO THE FATHER

17 **J**ESUS said these things; then, lifting his eyes to 1  
heaven, he said, "Father, the time has now come;  
give glory to your Son, so that the Son may give  
glory to you: even as you gave him authority over all 2  
flesh, to give eternal life to all those whom you have  
given to him. And this is eternal life: to have knowledge 3  
of you, the only true God, and of him whom you have  
sent, even Jesus Christ. I have given you glory on the 4  
earth, having done all the work which you gave me to do.  
And now, Father, let me have glory with you, even that 5  
glory which I had with you before the world was. I have 6  
given knowledge of your name to the men whom you  
gave me out of the world: yours they were, and you  
gave them to me, and they have kept your words. Now 7  
it is clear to them that whatever you have given to me  
comes from you: because I have given them the words 8  
which you gave to me; and they have taken them to  
heart, and have certain knowledge that I came from you,  
and they have faith that you sent me. My prayer is for 9  
them: my prayer is not for the world, but for those whom  
you have given to me, because they are yours (all mine 10  
are yours, and yours are mine) and I have glory in them.  
And now I will be no longer in the world, but they are 11  
in the world and I come to you. Holy Father, keep them  
in your name which you have given to me, so that they  
may be one even as we are one. While I was with them 12  
I kept them safe in your name which you have given to  
me: I took care of them and not one of them has come  
to destruction, but only the son of destruction, so that  
the Writings might come true. And now I come to you; 13  
and these things I say in the world so that they may have  
my joy complete in them. I have given your word to 14  
them; and they are hated by the world, because they  
are not of the world, even as I am not of the world.  
My prayer is not that you will take them out of the 15  
world, but that you will keep them from the Evil One.

They are not of the world any more than I am of the 16  
 world. Make them holy by the true word: your word 17  
 is the true word. Even as you have sent me into the 18  
 world, so I have sent them into the world. And for 19  
 them I make myself holy, so that they may be made truly  
 holy. My prayer is not for them only, but for all who 20  
 will have faith in me through their word; may they all 21  
 be one! Even as you, Father, are in me and I am in you,  
 so let them be in us, so that all men may come to have  
 faith that you sent me. And the glory which you have 22  
 given to me I have given to them, so that they may be  
 one even as we are one; I in them, and you in me, so 23  
 that they may be made completely one, and so that it  
 may become clear to all men that you have sent me and  
 that they are loved by you as I am loved by you. Father, 24  
 it is my desire that these whom you have given to me  
 may be by my side where I am, so that they may see  
 my glory which you have given to me, because you had  
 love for me before the world came into being. Father 25  
 of righteousness, I have knowledge of you, though the  
 world has not; and to these it is clear that you sent me;  
 and I have given to them knowledge of your name, and 26  
 will give it, so that the love which you have for me may  
 be in them and I in them."

#### IN THE GARDEN OF GETHSEMANE

18 **W**HEN Jesus had said these words he went out 1  
 with his disciples over the stream Kedron to  
 a garden, into which he went with his disciples.  
 And Judas, who was false to him, had knowledge of the 2  
 place because Jesus went there frequently with his dis-  
 ciples. So Judas, getting a band of armed men and 3  
 police from the chief priests and Pharisees, went there  
 with lights and with arms. Then Jesus, having know- 4  
 ledge of everything which was coming on him, went  
 forward and said to them, "Who are you looking for?"  
 Their answer was, "Jesus the Nazarene". Jesus said, 5

"I am he". And Judas, who was false to him, was there at their side. And when he said to them, "I am he," 6 they went back, falling to the earth. So again he put 7 the question to them, "Who are you looking for?" And they said, "Jesus the Nazarene". Jesus made answer, 8 "I have said that I am he; if you are looking for me, let these men go away". (He said this so that his words 9 might come true, "I have kept safe all those whom you gave to me".) Then Simon Peter, who had a sword, 10 took it out and gave the high priest's servant a blow, cutting off his right ear. The servant's name was Malchus. Then Jesus said to Peter, "Put back your sword: am 11 I not to take the cup which my Father has given to me?"

#### JESUS TAKEN WITH CORDS

Then the band and the chief captain and the police 12 took Jesus and put cords round him. They took him 13 first to Annas, because Annas was the father-in-law of Caiaphas who was the high priest that year. It was 14 Caiaphas who had said to the Jews that it was in their interest for one man to be put to death for the people.

And Simon Peter went after Jesus with another dis- 15 ciple. Now that disciple was a friend of the high priest and he went in with Jesus into the house of the high priest; but Peter was kept outside at the door. Then 16 this other disciple, who was a friend of the high priest, came out and had a word with the girl who kept the door, and took Peter in. Then the girl who was the 17 door-keeper said to Peter, "Are you not one of this man's disciples?" In answer he said, "I am not". Now 18 the servants and the police had made a fire of coals because it was cold; they were warming themselves in front of it and Peter was there with them, warming himself.

## BEFORE THE HIGH PRIEST

Then the high priest put questions to Jesus about his 19  
 disciples and his teaching. Jesus made answer, "I said 20  
 things openly to the world at all times; I have given my  
 teaching in the Synagogues and in the Temple to which  
 all the Jews come; and I have said nothing secretly.  
 Why are you questioning me? put questions to my 21  
 hearers about what I have said to them: they have know-  
 ledge of what I said." When he said this, one of the 22  
 police by his side gave him a blow with his open hand,  
 saying, "Do you give such an answer to the high priest?"  
 Jesus said in answer, "If I have said anything evil, give 23  
 witness to the evil: but if I said what is true, why do  
 you give me blows?" Then Annas sent him chained to 24  
 Caiaphas, the high priest.

But Simon Peter was still there warming himself by 25  
 the fire. They said to him, "Are you not one of his  
 disciples?" He said, "No, I am not". One of the 26  
 servants of the high priest, a relation of him whose ear  
 had been cut off by Peter, said, "Did I not see you with  
 him in the garden?" Then again Peter said, "No". 27  
 And straight away a *cock* gave its cry.

## TO THE PRAETORIUM

So they took Jesus from Caiaphas' house to the 28  
 Praetorium. It was early. They themselves did not go  
 into the Praetorium, so that they might not become  
 unclean, but might take the Passover. So Pilate came 29  
 out to them and put the question: "What have you to  
 say against this man?" They said to him in answer, 30  
 "If the man was not a wrongdoer we would not have  
 given him up to you". Then Pilate said to them, "Take 31  
 him yourselves and let him be judged by your law".  
 But the Jews said to him, "We have no right to put  
 any man to death". (That the word of Jesus might come 32  
 true, pointing to the sort of death he would have.)

Then Pilate went back into the Praetorium and sent 33  
for Jesus and said to him, "Are you the King of the  
Jews?" Jesus made answer, "Do you say this of your- 34  
self, or did others say it about me?" Pilate said, "Am 35  
I a Jew? Your nation and the chief priests have given  
you into my hands: what have you done?" Jesus said 36  
in answer, "My kingdom is not of this world: if my  
kingdom was of this world, my disciples would have  
made a good fight to keep me out of the hands of the  
Jews: but my kingdom is not here". Then Pilate said 37  
to him, "Are you then a king?" Jesus made answer,  
"You say that I am a king. For this purpose was I given  
birth, and for this purpose I came into the world, that  
I might give witness to what is true. Every lover of  
what is true gives ear to my voice." Pilate said to him, 38  
"True? what is true?"

Having said this he went out again to the Jews and  
said to them, "I see no wrong in him. But every year 39  
you make a request to me to let a prisoner go free at  
the Passover. Is it your desire that I let the King of the  
Jews go free?"

Then again they gave a loud cry, "Not this man, but 40  
Barabbas". Now Barabbas was an outlaw.

#### THE CROWN OF THORNS

19 **T**HEN Pilate took Jesus and had him whipped with 1  
cords. And the men of the army made a crown of 2  
thorns and put it on his head, and they put a purple  
robe on him. And they kept coming and saying, "Long 3  
life to the King of the Jews!" And they gave him blows  
with their hands. And Pilate went out again and said 4  
to them, "See, I let him come out to you to make it clear  
to you that I see no wrong in him". Then Jesus came 5  
out with the crown of thorns and the purple robe. And  
Pilate said to them, "Here is the man!" So when the 6  
chief priests and the police saw him they gave a loud  
cry, "To the cross! to the cross!" Pilate said to them, .



"Take him yourselves and put him on the cross: I see no crime in him". And the Jews made answer, "We 7 have a law, and by that law it is right for him to be put to death because he said he was the Son of God". When 8 this saying came to Pilate's ear his fear became greater; and he went again into the Praetorium and said to Jesus, 9 "Where do you come from?" But Jesus gave him no answer. Then Pilate said to him, "You say nothing to 10 me? is it not clear to you that I have power to let you go free and power to put you to death on the cross?" Jesus gave this answer: "You would have no power at 11 all over me if it was not given to you by God; so that he who gave me up to you has the greater sin". Hearing 12 this, Pilate had a desire to let him go free, but the Jews said in a loud voice, "If you let this man go, you are not Caesar's friend: everyone who makes himself a king goes against Caesar". So when these words came to 13 Pilate's ear, he took Jesus out, seating himself in the judge's seat in a place named in Hebrew, Gabbatha, or the Stone Floor. (It was the day when they made ready 14 for the Passover; and it was about the sixth hour.) And he said to the Jews, "There is your King!" Then they 15 gave a loud cry, "Away with him! away with him! to the cross!" Pilate said to them, "Am I to put your King to death on the cross?" The chief priests said in answer, "We have no king but Caesar". So then he 16 gave him up to them to be put to death on the cross.

## GOLGOTHA

And they took Jesus away; and he went out with his 17 cross on him to the place which is named Dead Man's Head (in Hebrew, Golgotha): where they put him on 18 the cross with two others, one on this side and one on that, and Jesus in the middle. And Pilate put on the 19 cross a statement in writing. The writing was: JESUS THE NAZARENE, THE KING OF THE JEWS. This writing was seen by a number of the Jews, for the 20

place where Jesus was put to death on the cross was near the town; and the writing was in Hebrew and Latin and Greek. Then the chief priests of the Jews said to 21 Pilate, "Do not put, 'The King of the Jews,' but, 'He said, I am the King of the Jews'". But Pilate made 22 answer, "What I have put in writing will not be changed".

And when Jesus was nailed to the cross, the men of 23 the army took his clothing, and made a division of it into four parts, to every man a part, and they took his coat: now the coat was without a join, made out of one bit of cloth. So they said among themselves, "Let us 24 not make a division of it, but let us put it to the decision of chance and see who gets it". (They did this so that the Writings might come true, which say,

They made a distribution of my clothing among them,  
And my coat they put to the decision of chance.)

This was what the men of the army did. Now by the 25 side of the cross of Jesus were his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. So when Jesus saw his mother and the 26 disciple who was dear to him, he said to his mother, "Mother, there is your son!" Then he said to the 27 disciple, "There is your mother!" And from that hour the disciple took her to his house.

After this, being conscious that all things had now 28 been done so that the Writings might come true, Jesus said, "Give me water". Now there was a vessel ready, 29 full of bitter wine, and they put a sponge full of it on a stick and put it to his mouth. So when Jesus had taken 30 the wine he said, "All is done". And with his head bent he gave up his spirit.

#### WOUNDED WITH A SPEAR

Now it was the day of getting ready for the Passover, 31 and so that the bodies might not be on the cross on the Sabbath (because the day of that Sabbath was a great

day), the Jews made a request to Pilate that their legs might be broken, and that they might be taken away. So the men of the army came, and the legs of the first <sup>32</sup> were broken and then of the other who was put to death on the cross with Jesus: but when they came to Jesus, <sup>33</sup> they saw that he was dead by this time, and so his legs were not broken; but one of the men made a wound in <sup>34</sup> his side with a spear, and straight away there came out blood and water. And he who saw it has given witness <sup>35</sup> (and his witness is true; he is certain that what he says is true) so that you may have belief. These things came <sup>36</sup> about so that the Writings might be true, "No bone of his body will be broken". And again another verse says, <sup>37</sup> "They will see him who was wounded by their spears".

#### THE BODY OF JESUS PUT TO REST

After these things, Joseph of Arimathaea, who was <sup>38</sup> a disciple of Jesus, but secretly for fear of the Jews, made a request to Pilate to let him take away the body of Jesus: and Pilate said he might do so. So he went and took away his body. And Nicodemus came (he who <sup>39</sup> had first come to Jesus by night) with a roll of *myrrh* and *aloes* mixed, about a hundred pounds. Then they <sup>40</sup> took the body of Jesus, folding linen about it with the spices, as is the way of the Jews when they put the dead to rest. Now there was a garden near the cross, and <sup>41</sup> in the garden a new place for the dead in which no man had ever been put. So they put Jesus there, because it <sup>42</sup> was the Jews' day of getting ready for the Passover, and the place was near.

#### THE FIRST DAY OF THE WEEK

**N**ow on the first day of the week, very early, while <sup>1</sup> it was still dark, Mary Magdalene came to the place and saw that the stone had been taken away from it. Then she went running to Simon Peter, and to <sup>2</sup>

the other disciple who was loved by Jesus, and said to them, "They have taken away the Lord out of the place of the dead and we have no knowledge where they have put him". So Peter and the other disciple went out to the place of the dead. They went running together, and the other disciple got in front of Peter and came first to the hole in the rock; and looking in, he saw the linen bands on the earth; but he did not go in. Then Simon Peter came after him and went into the hole in the rock; and he saw the linen bands on the earth, and the cloth, which had been round his head, not with the linen bands but rolled up in a place by itself. Then the other disciple who came there first went in; and he saw and belief came to him. For at that time they had no knowledge that the Writings said that he would have to come again from the dead. So then the disciples went away again to their houses.

But Mary was still there outside the hole in the rock, weeping; and while she was weeping she took a look into the hole; and she saw two angels in white seated where the body of Jesus had been, one at the head and the other at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I have no knowledge where they have put him". And then looking round, she saw Jesus there, but had no idea that it was Jesus. Jesus said to her, "Woman, why are you weeping? who are you looking for?" She, taking him for the gardener, said to him, "Sir, if you have taken him away from here, say where you have put him and I will take him away". Jesus said to her, "Mary!" Turning, she said to him in Hebrew, "*Rabboni!*" (which is to say, "Master"). Jesus said to her, "Do not put your hand on me, for I have not gone up to the Father: but go to my brothers and say to them, I go up to my Father and your Father, to my God and your God". Mary Magdalene went with the news to the disciples, and said she had seen the Lord and that he had said these things to her.

## "WE HAVE SEEN THE LORD"

At evening on that day, the first day of the week, 19  
when, for fear of the Jews, the doors were shut where  
the disciples were, Jesus came among them and said to  
them, "May peace be with you!" And when he had 20  
said this, he let them see his hands and his side. Then  
the disciples were glad when they saw the Lord. And 21  
Jesus said to them again, "May peace be with you!  
As the Father sent me, even so I now send you." And 22  
when he had said this, breathing on them, he said to  
them, "Let the Holy Spirit come on you: any to whom 23  
you give forgiveness, will be made free from their sins;  
and any from whom you keep back forgiveness, will still  
be in their sins".

Now Thomas, one of the twelve, named Didymus, 24  
was not with them when Jesus came. So the other 25  
disciples said to him, "We have seen the Lord". But  
he said to them, "If I do not see in his hands the print  
of the nails and put my finger into the print of the nails,  
and if I do not put my hand into his side, I will never  
have belief".

And after eight days, his disciples were again in the 26  
house and Thomas was with them. Though the doors  
were shut, Jesus came, and taking his place in the middle  
of them, he said, "May peace be with you!" Then he 27  
said to Thomas, "Put out your finger, and see my  
hands; and put your hand here into my side: and be no  
longer in doubt but have belief". And Thomas said in 28  
answer, "My Lord and my God!" Jesus said to him, 29  
"Because you have seen me you have belief: a blessing  
will be on those who have belief though they have not  
seen me!"

A number of other signs Jesus did before his disciples 30  
which are not recorded in this book: but these are 31  
recorded, so that you may have faith that Jesus is the  
Christ, the Son of God, and so that, having this faith  
you may have life through his name.

## JESUS SEEN AGAIN BY THE DISCIPLES

21 **A**FTER these things Jesus let himself be seen again 1  
by the disciples at the sea of Tiberias; and it came 2  
about in this way. Simon Peter, Thomas named 2  
Didymus, Nathanael of Cana in Galilee, the sons of  
Zebedee and two others of his disciples were all together.  
Simon Peter said to them, "I am going fishing". They 3  
said to him, "And we will come with you". They went  
out and got into the boat; but that night they took no  
fish. Now very early in the morning Jesus was there 4  
by the edge of the sea (though the disciples were not  
conscious that it was Jesus). So Jesus said to them, 5  
"Children, have you taken any fish?" They made  
answer, "No". And he said to them, "Let down the 6  
net on the right side of the boat and you will get some".  
So they put it in the water and now they were not able to  
get it up again because of the great number of fish. So 7  
the disciple who was dear to Jesus said to Peter, "It is  
the Lord!" Hearing that it was the Lord, Peter put  
his coat round him (because he was not clothed) and  
went into the sea. And the other disciples came in the 8  
little boat (they were not far from land, only about  
a hundred yards off) pulling the net full of fish. When 9  
they got to land, they saw a fire of coals there, with fish  
cooking on it, and bread. Jesus said to them, "Get some 10  
of the fish which you have now taken". So Peter went 11  
to the boat and came back pulling the net to land, full  
of great fish, a hundred and fifty-three; and though there  
was such a number the net was not broken. Jesus said 12  
to them, "Come and take some food". And all the  
disciples were in fear of putting the question, "Who  
are you?" being conscious that it was the Lord. Then 13  
Jesus came and took the bread and gave it to them, and  
the fish in the same way. Now this was the third time 14  
that Jesus let himself be seen by the disciples after he  
had come back from the dead.

Then when they had taken food, Jesus said to Simon 15

Peter, "Simon, son of John, is your love for me greater than the love of these others?" He said to him, "Yes, Lord; you have knowledge that you are dear to me". He said to him, "Then give my lambs food". Again, <sup>16</sup> a second time, he said to him, "Simon, son of John, have you love for me?" "Yes, Lord," he said, "you have knowledge that you are dear to me." "Then take care of my sheep," said Jesus. He said to him a third <sup>17</sup> time, "Simon, son of John, am I dear to you?" Now Peter was troubled in his heart because he put the question a third time, "Have you love for me?" And he said to him, "Lord, you have knowledge of all things; you see that you are dear to me". Jesus said to him, "Then give my sheep food. Truly, I say to you, When you were <sup>18</sup> young, you made yourself ready and went wherever you had a desire to go: but when you are old, you will put out your hands and another will make you ready, and you will be taken where you have no desire to go." Now this he said, pointing out the sort of death by which <sup>19</sup> he would give God glory. And after saying this, he said to him, "Come after me". Then Peter, turning round, <sup>20</sup> saw the disciple who was dear to Jesus coming after them—the disciple who was resting on his breast at the last meal—and said, "Lord, who is it who will be false to you?" Seeing him, Peter said to Jesus, "What about <sup>21</sup> this man?" Jesus said to him, "If it is my desire for <sup>22</sup> him to be here till I come back, what is that to you? come yourself after me". So this saying went about <sup>23</sup> among the Christians that this disciple would not undergo death: Jesus, however, did not say that he would not undergo death, but, "If it is my desire for him to be here till I come back, what is that to you?"

This is the disciple who gives witness about these <sup>24</sup> things and who put them in writing: and we have knowledge that his witness is true.

And Jesus did such a number of other things that, if every <sup>25</sup> one was recorded, it is my opinion that even the world itself is not great enough for the books there would be.

# THE ACTS OF THE APOSTLES

## JESUS TAKEN UP TO HEAVEN

1 I HAVE given an earlier account, O Theophilus, of all 1  
the things which Jesus did, and of his teaching from  
the first, till the day when he was taken up to heaven 2  
after he had given his orders, through the Holy Spirit,  
to the Apostles of whom he had made selection: and to 3  
whom he gave clear and certain signs that he was living,  
after his death; for he was seen by them for forty days,  
and gave them teaching about the kingdom of God: and 4  
when they were all together, with him, he gave them  
orders not to go away from Jerusalem, but to keep there,  
waiting till the word of the Father was put into effect,  
“of which”, he said, “I have given you knowledge: for 5  
the baptism of John was with water, but you will have  
baptism with the Holy Spirit, after a little time.”

So, when they were together, they said to him, “Lord, 6  
will you at this time give back the kingdom to Israel?”  
And he said to them, “It is not for you to have knowledge 7  
of the time and the order of events which the Father  
has kept in his control. But you will have power, when 8  
the Holy Spirit has come on you; and you will be my  
witnesses in Jerusalem and all Judaea and Samaria, and  
to the ends of the earth.” And when he had said these 9  
things, while they were looking, he was taken up, and  
went from their view into a cloud. And while they were 10  
looking up to heaven with great attention, two men  
came to them, in white clothing, and said, “O men of 11  
Galilee, why are you looking up into heaven? This  
Jesus, who was taken from you into heaven, will come  
again, in the same way as you saw him go into heaven.”

Then they went back to Jerusalem from the mountain 12  
named Olivet, which is near Jerusalem, a Sabbath day's



journey away. And when they came in, they went up <sup>13</sup>  
into the room where they were living; Peter and John  
and James and Andrew, Philip and Thomas, Bartholomew  
and Matthew, James the son of Alphaeus, and Simon  
the Zealot, and Judas the son of James. And they all <sup>14</sup>  
with one mind gave themselves up to prayer, with the  
women, and Mary, the mother of Jesus, and his brothers.

## THE END OF JUDAS

And in those days Peter got up among the brothers <sup>15</sup>  
(there were about one hundred and twenty of them),  
and said, "My brothers, the word of God had to be put <sup>16</sup>  
into effect, which the Holy Spirit had said before, by  
the mouth of David, about Judas, who was guide to  
those who took Jesus, for he was numbered among us, <sup>17</sup>  
and had his part in our work". (Now this man, with <sup>18</sup>  
the reward of his evil-doing, got for himself a field, and  
falling head first, came to a sudden and violent end there.  
And this came to the knowledge of all those who were <sup>19</sup>  
living in Jerusalem, so that the field was named in their  
language, Akeldama, or, The field of blood.) "For in <sup>20</sup>  
the book of Psalms it says,

Let his house be waste,  
And let no man be living in it:

and,

Let his position be taken by another.

For this reason, of the men who have been with us all <sup>21</sup>  
the time, while the Lord Jesus went in and out among us,  
starting from the baptism of John till he went up from <sup>22</sup>  
us, one will have to be a witness with us of his coming  
back from death." And they made selection of two, <sup>23</sup>  
Joseph, named Barsabbas, whose other name was Justus,  
and Matthias. And they made prayers and said, "Lord, <sup>24</sup>  
having knowledge of the hearts of all men, make clear

which of these two has been marked out by you, to take 25  
 that position as a servant and Apostle, from which Judas  
 by his sin was shut out, so that he might go to his place".  
 And they put it to the decision of chance, and the decision 26  
 was given for Matthias, and he was numbered with the  
 eleven Apostles.

#### THE DAY OF PENTECOST

2 **A**ND when the day of Pentecost was come, they were 1  
 all together in one place. And suddenly there came 2  
 from heaven a sound like the rushing of a violent  
 wind, and all the house where they were was full of it.  
 And they saw tongues, like flames of fire, coming to rest 3  
 on every one of them. And they were all full of the Holy 4  
 Spirit, and were talking in different tongues, as the  
 Spirit gave them power.

Now there were living at Jerusalem, Jews, God-fearing 5  
 men, from every nation under heaven. And when this 6  
 sound came to their ears, they all came together, and  
 were greatly surprised because every man was hearing  
 the words of the disciples in his special language. And 7  
 they were full of wonder and said, "Are not all these  
 men Galilaeans? And how is it that every one of us is 8  
 hearing their words in the language which was ours  
 from our birth? Men of Parthia, Media and Elam, and 9  
 those living in Mesopotamia, in Judaea, and Cappadocia,  
 in Pontus and Asia, in Phrygia and Pamphylia, in Egypt 10  
 and the parts of Libya about Cyrene, and those who have  
 come from Rome, Jews by birth and others who have  
 become Jews, men of Crete and Arabia, to all of us they 11  
 are talking in our different languages, of the great works  
 of God." And they were all surprised and in doubt, 12  
 saying to one another, "What is the reason of this?"  
 But others, making sport of them, said, "They are full 13  
 of new wine".

## PETER AND THE PROPHETS

But Peter, getting up, with the eleven, said in a loud 14  
voice, "O men of Judaea, and all you who are living in  
Jerusalem, take note of this and give ear to my words.  
For these men are not overcome with wine, as it seems 15  
to you, for it is only the third hour of the day; but this 16  
is the thing which was said by the prophet Joel;

And it will come about, in the last days, says God, 17  
That I will send out my Spirit on all flesh;  
And your sons and your daughters will be prophets,  
And your young men will see visions,  
And your old men will have dreams:  
And on my men-servants and my women-servants 18  
I will send my Spirit, and they will be prophets.  
And wonders will be seen in heaven, 19  
And signs on the earth,  
Blood and fire and smoke:  
The sun will become dark 20  
And the moon will be turned to blood,  
Before that great day of the Lord comes in glory:  
And whoever makes his prayer to the Lord will have 21  
salvation.

Men of Israel, give ear to these words: Jesus of Nazareth, 22  
a man who had the approval of God, as was made clear  
to you by the great works and signs and wonders which  
God did by him among you, as you yourselves have  
knowledge, him, when he was given up, by the decision 23  
and knowledge of God, you put to death on the cross,  
by the hands of evil men: but God gave him back to 24  
life, having made him free from the pains of death, because  
it was not possible for him to be overcome by it. For 25  
David said of him,

I saw the Lord before my face at all times,  
For he is at my right hand, so that I may not be moved:  
And for this cause my heart was glad and my tongue 26  
full of joy,

And my flesh will be resting in hope:  
For you will not let my soul be in hell 27  
And you will not give up your Holy One to destruction.  
You have made me see the ways of life; 28  
I will be full of joy when I see your face.

My brothers, I may say to you openly that David came 29  
to his death, and was put in the earth, and his resting-  
place is with us today. But being a prophet, and having 30  
in mind the oath which God had given to him, that of  
the fruit of his body one would take his place as a king,  
he, having knowledge of the future, was talking of the 31  
coming again of Christ from the dead, that he was not  
kept in hell and his body did not see destruction. This 32  
Jesus God has given back to life, of which we all are  
witnesses. And so, being lifted up to the right hand of 33  
God, and having the Father's word that the Holy Spirit  
would come, he has sent this thing, which now you see  
and have knowledge of. For David has not gone up 34  
into heaven, but says, himself,

The Lord said to my Lord, Be seated at my right  
hand,

Till I put all those who are against you under your feet. 35

For this reason, let all the house of Israel be certain that 36  
this Jesus, whom you put to death on the cross, God has  
made Lord and Christ."

Now when these words came to their ears their hearts 37  
were troubled, and they said to Peter and the other  
Apostles, "Brothers, what are we to do?" And Peter 38  
said, "Let your hearts be changed, every one of you,  
and have baptism in the name of Jesus Christ, for the  
forgiveness of your sins; and you will have the Holy  
Spirit given to you. For the word of God is for you 39  
and for your children and for all those who are far off,  
even all those who may be marked out by the Lord our  
God." And with more such words he gave his witness, 40  
offering them salvation and saying, "Come out from  
this evil generation". Then those who gave hearing 41

to his words had baptism: and about three thousand souls were joined to them that day. And they kept 42 their attention fixed on the Apostles' teaching and were united together in the taking of broken bread and in prayer.

But fear came on every soul: and all sorts of wonders 43 and signs were done by the Apostles. And all those who 44 were of the faith kept together, and had all things in common; and exchanging their goods and property for 45 money, they made division of it among them all, as they had need. And day by day, going in agreement together 46 regularly to the Temple and taking broken bread together in their houses, they took their food with joy, and with true hearts, giving praise to God, and having the 47 approval of all the people; and every day the number of those who had salvation was increased by the Lord.

#### AT THE DOOR OF THE TEMPLE

3 **N**ow Peter and John were going up to the Temple 1 at the ninth hour, the hour of prayer; and a certain 2 man who from birth had had no power in his legs, was taken there every day, and put down at the door of the Temple which is named Beautiful, requesting money from those who went into the Temple; he then, seeing 3 Peter and John going into the Temple, made a request to them. And Peter, looking at him, with John, said, 4 "Keep your eyes on us". And he gave attention to 5 them, hoping to get something from them. But Peter 6 said, "I have no silver or gold, but what I have, that I give to you. In the name of Jesus Christ of Nazareth, get up on your feet." And he took him by his right hand, 7 lifting him up; and straight away his feet and the bones of his legs became strong, and jumping up, he got on 8 to his feet, and went into the Temple with them, walking and jumping and giving praise to God. And all the 9 people saw him walking and praising God: and they saw 10 that it was the man who made requests for money at

the door of the Temple, and they were full of wonder and surprise at what had taken place.

And while he kept his hands on Peter and John, all 11  
the people came running together to the covered way  
which is named Solomon's, full of wonder. And when 12  
Peter saw it he said to the people, "You men of Israel,  
why are you so greatly surprised at this man? or why  
are you looking at us as if by our power or virtue we  
had given him the use of his legs? The God of Abraham, 13  
of Isaac, and of Jacob, the God of our fathers, has given  
glory to his servant Jesus; whom you gave up, turning  
your backs on him, when Pilate had made the decision  
to let him go free. But you would have nothing to do 14  
with the Holy and Upright One, and made request for  
a man of blood to be given to you, and put to death the 15  
Lord of life; whom God gave back from the dead; of  
which fact we are witnesses. And his name, through 16  
faith in his name, has made this man strong, whom  
you see and have knowledge of: yes, the faith which is  
through him, has made him well, before you all. And 17  
now, my brothers, I am conscious that you did this,  
as did your rulers, without knowledge. But the things 18  
which God had made clear before, by the mouth of all  
the prophets, that the Christ would have to undergo, he  
has put into effect in this way. So then, let your hearts 19  
be changed and be turned to God, so that your sins may  
be completely taken away, and times of blessing may  
come from the Lord; and he may send the Christ who 20  
was marked out for you from the first, even Jesus: who 21  
is to be kept in heaven till the time when all things are  
put right, of which God has given word by the mouth  
of his holy prophets, who have been from the earliest  
times. For Moses said, 'The Lord will give you a 22  
prophet from among your people, like me; you will give  
ear to everything which he will say to you. And every 23  
soul who does not give attention to that prophet, will  
be cut off from among the people.' And all the prophets 24  
from Samuel, and those who came after, every one of

them, gave word of these days. You are the sons of the prophets, and of the agreement which God made with your fathers, saying to Abraham, 'Through your seed a blessing will come on all the families of the earth'. To you, first, God sent his servant, blessing you by turning every one of you from his sins."

## PETER AND JOHN IN PRISON

4 **A**ND while they were talking to the people, the priests 1  
and the captain of the Temple and the Sadducees 2  
came up to them, being greatly troubled because 2  
they were teaching the people and preaching Jesus as an 3  
example of the coming back from the dead. And they 3  
took them and put them in prison till the morning, for 4  
it was now evening. But a number of those who gave 4  
hearing to the word had faith; and they were now about 5  
five thousand.

And on the day after, the rulers and those in authority 5  
and the scribes came together in Jerusalem; and Annas, 6  
the high priest, was there, and Caiaphas and John and 7  
Alexander, and all the relations of the high priest. Then 7  
sending for Peter and John, they said, "By what power 8  
and in whose name have you done this?" Then Peter, 8  
being full of the Holy Spirit, said to them, "O you rulers 9  
of the people, and men of authority, if we are questioned 9  
today about a good work done to a man who was ill, 10  
as to how he has been made well, take note, all of you, 10  
and all the people of Israel, that in the name of Jesus 11  
Christ of Nazareth, whom you put to death on the cross, 12  
whom God gave back from the dead, even through him 11  
is this man now before you completely well. He is the 11  
stone which you builders had no use for, but which has been 12  
made the chief stone of the building. And in no other is 12  
there salvation: for there is no other name under heaven, 13  
given among men, through which we may have salvation."

Now when they saw that Peter and John were without 13  
fear, though they were men of no education or learning,

they were greatly surprised; and they took note of them that they had been with Jesus. And seeing that the man 14 who had been made well was there with them, they were not able to say anything against it. But when they had 15 given them orders to go out of the Sanhedrin, they had a discussion among themselves, saying, "What are we 16 to do with these men? For certainly it is clear to all who are living in Jerusalem that a most important sign has been done by them, and it is not possible to say that it is not so. But so that it may not go farther among the 17 people, let us put them in fear of punishment if they say anything in future in this name." And they sent for 18 them, and gave them orders not to make statements or give teaching in the name of Jesus. But Peter and John, 19 in answer, said to them, "It is for you to say if it is right in the eyes of God to give attention to you more than to God: for it is not possible for us to keep from 20 saying what we have seen, and have knowledge of". And when they had said more sharp words to them, they 21 let them go, not seeing what punishment they might give them, because of the people; for all men were giving praise to God for what had taken place. For the man on 22 whom this act of power was done was more than forty years old.

And when they had been made free, they came back 23 to their friends, and gave an account of all the things which the chief priests and the authorities had said to them. And hearing it, they all, with one mind, made 24 prayer to God and said, "O Lord, maker of heaven and earth and the sea, and all things in them: who has said, 25 by the Holy Spirit, through the mouth of our father David your servant,

Why are the nations so violently moved,  
And why are the thoughts of the people so foolish?  
The kings of the earth were lifted up, 26  
The rulers came together,  
Against the Lord, and against his Christ:



for truly, in this town, against your holy servant Jesus, 27  
who was marked out by you as Christ, Herod and  
Pontius Pilate, with the Gentiles and the people of Israel,  
came together to do that which had been fixed before 28  
by your hand and your purpose. And now, Lord, take 29  
note of their cruel words, and give your servants power  
to be preachers of your word without fear, while your 30  
hand is stretched out to do works of healing; so that  
signs and wonders may be done through the name of  
your holy servant Jesus." And when their prayer was 31  
ended, the place where they were was violently moved,  
and they all became full of the Holy Spirit, preaching  
the word of God without fear.

## ALL THINGS IN COMMON

And all those who were of the faith were one in heart 32  
and soul: and not one of them said that any of the things  
which he had was his property only; but they had all  
things in common. And with great power the Apostles 33  
gave witness of the coming back of the Lord Jesus from  
the dead; and grace was on them all. And no one among 34  
them was in need; for everyone who had land or houses,  
exchanging them for money, took the price of them,  
and put it at the feet of the Apostles for distribution to 35  
everyone as he had need.

And Joseph, who was given by the Apostles the name 36  
of Barnabas (the sense of which is, Son of comfort),  
a Levite and a man of Cyprus by birth, having a field, 37  
got money for it and put the money at the feet of the  
Apostles.

## ANANIAS AND SAPPHIRA

5 **B**UT a certain man, named Ananias, with Sapphira 1  
his wife, got money for his property, and kept back 2  
part of the price, his wife having knowledge of it,  
and took the rest and put it at the feet of the Apostles.  
But Peter said, "Ananias, why has the Evil One put it 3

into your heart to be false to the Holy Spirit, and to keep back part of the price of the land? While you had it, was it not your property? and after you had given it in exchange, was it not still in your power? How has this purpose come into your mind? you have been false, not to men, but to God." And at these words, Ananias went down on the earth, and his life went from him: and great fear came on all who were present. And the young men went and made ready his body, and took it out, and put it in the earth.

And about three hours after, his wife, having no knowledge of what had taken place, came in. And Peter said to her, "Give me an answer: Was this amount of money the price of the land?" And she said, "Yes, it was". But Peter said to her, "Why have you made an agreement together to be false to the Spirit of the Lord? See, the feet of the young men who have put the body of your husband in the earth, are at the door, and they will take you out." And straight away she went down at his feet, and her life went from her: and the young men came in, and saw her dead, and they took her out and put her in the earth with her husband. Then great fear came on all the church and on all who had knowledge of these things.

Now a number of signs and wonders were done among the people by the hand of the Apostles; and they were all together in Solomon's covered way. The others, in fear, kept back from joining them: but the people made much of them; and a great number of men and women had faith, and were joined to the Lord; and they even took into the streets people who were ill, and put them on beds, so that when Peter went by, some of them might be in his shade. And numbers of people came together from the towns round about Jerusalem, with those who were ill, and those who were troubled with unclean spirits: and they were all made well.

## THE ANGEL IN THE PRISON

But the high priest, and those who were with him (the Sadducees) were full of envy, and they took the Apostles and put them in the common prison. But in the night, an angel of the Lord, opening the doors of the prison, took them out and said, "Go, take your place in the Temple and give the people all the teaching about this Life". And hearing this, they went into the Temple at dawn, and were teaching. But the high priest and those who were with him got together the Sanhedrin and the representatives of the children of Israel, and sent to the prison to get them. But the men who were sent saw that they were not in the prison, and came back with the news, saying, "The doors of the prison were safely shut, and the keepers were at the doors, but when they were open, there was nobody inside". Now, at these words, the captain of the Temple and the chief priests were greatly troubled about what might be the end of this business. And someone came and said to them, "The men, whom you put in prison, are in the Temple teaching the people". Then the captain and some of the police went and took them, but not violently, for fear that they might be stoned by the people. And they took them into the Sanhedrin, and the high priest said to them, "We gave you very clear orders not to give teaching in this name: and now Jerusalem is full of your teaching, and you are attempting to make us responsible for this man's death". But Peter and the Apostles, answering, said, "We have to do the orders of God, not of men. The God of our fathers gave Jesus back to life, whom you had put to death, hanging him on a tree. Him God has put on high at his right hand, as a ruler and a saviour, to give to Israel a change of heart and forgiveness of sins. And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who keep his laws."

But when these words came to their ears, they were cut to the heart, and had a mind to put them to death.

But one of the Sanhedrin, a Pharisee named Gamaliel, <sup>34</sup>  
a man of learning in the law, of whom all the people had  
a high opinion, got up and made a suggestion for the  
men to be put outside for a little time. And he said to <sup>35</sup>  
them, "Men of Israel, take care what you do about these  
men. For before this there was Theudas, who said he <sup>36</sup>  
was someone important, to whom about four hundred  
men gave their support: he was put to death, and his  
band was broken up and came to nothing. After this <sup>37</sup>  
man, there was Judas of Galilee, at the time of the  
numbering, and some of the people went after him: he  
was put to death, and all his supporters were put to  
flight. And now I say to you, Do nothing to these men, <sup>38</sup>  
but let them be: for if this teaching or this work is of  
men, it will come to nothing: but if it is of God, you will <sup>39</sup>  
not be able to overcome them, and you are in danger  
of fighting against God." And he seemed to them to <sup>40</sup>  
be right: and they sent for the Apostles, and after having  
them whipped, and giving them orders to give no teaching  
in the name of Jesus, they let them go. So they went <sup>41</sup>  
away from the Sanhedrin, happy to undergo shame for  
the Name. And every day, in the Temple and privately, <sup>42</sup>  
they went on teaching and preaching Jesus as the Christ.

6 **N**ow in those days, when the number of the dis- <sup>1</sup>  
ciples was increasing, protests were made by the  
Greek Jews against the Hebrews, because their  
widows were not taken care of in the distribution of food  
every day. And the Apostles sent for all the disciples <sup>2</sup>  
and said, "It is not right for us to give up preaching  
the word of God in order to make distribution of food.  
Take then from among you seven men of good name, <sup>3</sup>  
full of the Spirit and of wisdom, to whom we may give  
control of this business. Then we will give all our time <sup>4</sup>  
to prayer and the teaching of the word." And this saying <sup>5</sup>  
was pleasing to all of them: and they made selection of  
Stephen, a man full of faith and of the Holy Spirit, and  
Philip and Prochorus and Nicanor and Timon and

Parmenas and Nicolas of Antioch, who had become a Jew: these they took to the Apostles, who, after prayer, 6 put their hands on them.

And the word of God was increasing in power; and 7 the number of the disciples in Jerusalem became very great, and a great number of priests were in agreement with the faith.

#### THE STONING OF STEPHEN

And Stephen, full of grace and power, did great 8 wonders and signs among the people. But some of those 9 who were of the Synagogue named that of the Libertines, and some of the men of Cyrene and of Alexandria and those from Cilicia and Asia, had arguments with Stephen. But they were not able to get the better of him, for his 10 words were full of wisdom and of the Spirit. Then they 11 got men to say, "He has said evil against Moses and against God, in our hearing". And the people, with the 12 rulers and the scribes, were moved against him, and they came and took him before the Sanhedrin, and they got false 13 witnesses who said, "This man is for ever saying things against this holy place and against the law: for he has 14 said in our hearing that this Jesus of Nazareth will put this place to destruction and make changes in the rules which were handed down to us by Moses". And all 15 those who were in the Sanhedrin, looking at him, saw that his face was like the face of an angel.

**T**HEN the high priest said, "Are these things true?" 1

And he said, 2

"My brothers and fathers, give hearing. The God of glory came to our father Abraham, when he was in Mesopotamia, before he was living in Haran, and 3 said to him, 'Go out of your land, and away from your family, and come into the land to which I will be your guide'. Then he came out of the land of the Chaldaeans, 4 and went into Haran; and from there, when his father

was dead, he was guided by God into this land, where you are living now: and God gave him no heritage in it, not even enough to put his foot on: but he gave him an undertaking that he would give it to him, and to his children after him, though he had no child at that time. And God said that his seed would be living in a strange land, and that they would make them servants, and be cruel to them for four hundred years. 'And I will be the judge', said God, 'of that nation which made them servants: and after that, they will come out and give me worship in this place.' And he made with him the agreement of which circumcision was the sign. And so Abraham had a son, Isaac, and gave him circumcision on the eighth day; and Isaac had a son, Jacob, and Jacob was the father of the twelve heads of the families of Israel. And the twelve, moved with envy against Joseph, gave him to the Egyptians for money: but God was with him, and made him free from all his troubles, and gave him wisdom and the approval of Pharaoh, king of Egypt, who made him ruler over Egypt and all his house. Now there was no food to be had in all Egypt and Canaan, and there was great trouble: and our fathers were not able to get food. But Jacob, hearing that there was grain in Egypt, sent out our fathers the first time. And the second time his brothers had a meeting with Joseph, and Pharaoh had knowledge of Joseph's family. Then Joseph sent for Jacob his father, and all his family, seventy-five souls. And Jacob went down to Egypt, and came to his end there, and so did our fathers; and they were taken over to Shechem, and put to rest in the place which Abraham got for a price in silver from the sons of Hamor in Shechem. But when the time was near for putting into effect the undertaking which God had given to Abraham, the people were increasing in Egypt, till another king came to power, who had no knowledge of Joseph. He, having evil designs against our nation, was cruel to our fathers, and they were forced to put out their young children, so that they might not go on living.

At which time Moses came to birth, and he was very 20  
beautiful; and he was kept for three months in his  
father's house: and when he was put out, Pharaoh's 21  
daughter took him and kept him as her son. And Moses 22  
was trained in all the wisdom of Egypt, and was great  
in his words and works. But when he was almost forty 23  
years old, it came into his heart to go and see his  
brothers, the children of Israel. And seeing one of them 24  
being attacked, he went to his help and gave the Egyptian  
a death-blow: and he was hoping that his brothers would 25  
see that God had sent him to be their saviour; but they  
did not see. And the day after, he came to them, while 26  
they were having a fight, and would have made peace  
between them, saying, 'Sirs, you are brothers; why do  
you do wrong to one another?' But the man who was 27  
doing wrong to his neighbour, pushing him away, said,  
'Who made you a ruler and a judge over us? Will you 28  
put me to death as you did the Egyptian yesterday?'  
And at these words, Moses took flight, and went to the 29  
land of Midian, and was living there for a time, and had  
two sons. At the end of forty years, an angel came to 30  
him in the waste land of Sinai, in the flame of a burning  
thorn-tree. And Moses, seeing it, was full of wonder, 31  
and when he came near to have a look, the voice of the  
Lord came to him, saying, 'I am the God of your fathers, 32  
the God of Abraham and of Isaac and of Jacob'. And  
Moses, shaking with fear, kept his eyes from looking  
at it. And the Lord said, 'Take off the shoes from your 33  
feet, for the place where you are is holy. Truly, I have 34  
seen the sorrows of my people in Egypt, and their cries  
have come to my ears, and I have come down to make  
them free: and now, come, I will send you to Egypt.'  
This Moses, whom they would not have, saying, 'Who 35  
made you a ruler and a judge?' him God sent to be  
a ruler and a saviour, by the hand of the angel whom he  
saw in the thorn-tree. This man took them out, having 36  
done wonders and signs in Egypt and in the Red sea,  
and in the waste land, for forty years. This is the same 37

Moses, who said to the children of Israel, 'God will give you a prophet from among your brothers, like me'. This is the man who was in the church in the waste land with the angel who was talking to him in Sinai, and with our fathers; and to him were given the living words of God, so that he might give them to you: by whom our fathers would not be controlled; but they put him on one side, turning back in their hearts to Egypt, and saying to Aaron, 'Make us gods to go before us: as for this Moses, who took us out of the land of Egypt, we have no idea what has become of him'. And they made the image of a young ox in those days, and made an offering to it, and had joy in the work of their hands. But God was turned from them, and let them give worship to the stars of heaven, as it says in the book of the prophets,

Did you make offerings to me of sheep and oxen  
 For forty years in the waste land, O house of Israel?  
 And you took up the tent of Moloch  
 And the star of the god Rephan,  
 Images which you made to give worship to them:  
 And I will take you away, farther than Babylon.

Our fathers had the tent of witness in the waste land, as God gave orders to Moses to make it after the design which he had seen. Which our fathers, in their turn, took with them when, with Joshua, they came into the heritage of the nations whom God was driving out before the face of our fathers, till the time of David; who was pleasing to God; and he had a desire to make a tent for the God of Jacob. But Solomon was the builder of his house. But still, the Most High has not his resting-place in houses made with hands, as the prophet says,

Heaven is the seat of my power,  
 And earth is a resting-place for my feet: [Lord,  
 What sort of house will you make for me, says the  
 Or what is my place of rest?  
 Did not my hand make all these things?



"You whose hearts are hard and whose ears are shut 51  
to me; you are ever working against the Holy Spirit;  
as your fathers did, so do you. Which of the prophets 52  
was not cruelly attacked by your fathers? and they put  
to death those who gave them the news of the coming  
of the Upright One; whom you have now given up and  
put to death; you, to whom the law was given as it 53  
was ordered by angels, and who have not kept it."

Hearing these things, they were cut to the heart, and 54  
moved with wrath against him. But he was full of the 55  
Holy Spirit, and looking up to heaven, he saw the glory  
of God, and Jesus at the right hand of God. And he said, 56  
"Now I see heaven open, and the Son of man at the  
right hand of God". But with loud cries, and stopping 57  
their ears, they made an attack on him all together,  
driving him out of the town, and stoning him; and the 58  
witnesses put their clothing at the feet of a young man  
named Saul. And Stephen, while he was being stoned, 59  
made prayer to God, saying, "Lord Jesus, take my  
spirit". And going down on his knees, he said in a loud 60  
voice, "Lord, do not make them responsible for this  
sin". And when he had said this, he went to his rest.  
8 And Saul gave approval to his death. 1

**N**ow at that time a violent attack was started  
against the church in Jerusalem; and all but the  
Apostles went away into all parts of Judaea and  
Samaria. And God-fearing men put Stephen's body in 2  
its last resting-place, making great weeping over him.  
But Saul was burning with hate against the church, going 3  
into every house and taking men and women and putting  
them in prison.

#### PHILIP IN SAMARIA

But those who had taken flight went everywhere 4  
preaching the word. And Philip went down to Samaria 5  
and was teaching them about Christ. And all the people 6  
gave attention to the words which Philip said, when they

saw the signs which he did. For unclean spirits came 7  
out from those who had them, crying with a loud voice;  
and a number of those who were ill, and broken in body,  
were made well. And there was much joy in that town. 8

#### SIMON THE WONDER-WORKER

But there was a certain man named Simon, who in 9  
the past had been a wonder-worker, and a cause of  
surprise to the people of Samaria, saying that he himself  
was a great man: to whom they all gave attention, from 10  
the smallest to the greatest, saying, "This man is that  
power of God which is named Great". And they gave 11  
attention to him, because for a long time his wonder-  
working powers had kept them under his control. But 12  
when they had faith in the good news given by Philip  
about the kingdom of God and the name of Jesus Christ,  
a number of men and women had baptism. And Simon 13  
himself had faith, and having had baptism, he went with  
Philip, and seeing the signs and the great wonders which  
he did, he was full of surprise.

Now when the Apostles at Jerusalem had news that 14  
the people of Samaria had taken the word of God into  
their hearts, they sent to them Peter and John; who, 15  
when they came there, made prayer for them, that the  
Holy Spirit might be given to them: for up to that time 16  
he had not come on any of them; only baptism had been  
given to them in the name of the Lord Jesus. Then they 17  
put their hands on them, and the Holy Spirit came on  
them. Now when Simon saw that the Holy Spirit was 18  
given through the touch of the Apostles' hands, he made  
them an offering of money, saying, "Give me this power, 19  
so that when I put my hands on anyone he may get the  
Holy Spirit". But Peter said, "May your money come 20  
to destruction with you, because you had the idea that  
what is freely given by God may be got for a price. You 21  
have no part in this business, because your heart is not  
right before God. Let your heart be changed, and make 22

prayer to God that you may have forgiveness for your evil thoughts. For I see that you are prisoned in bitter 23 envy and the chains of sin." And Simon, answering, 24 said, "Make prayer for me to the Lord, so that these things which you have said may not come on me".

So they, having given their witness and made clear 25 the word of the Lord, went back to Jerusalem, giving the good news on their way in a number of the small towns of Samaria.

#### PHILIP AND THE ETHIOPIAN

But an angel of the Lord said to Philip, "Get up, and 26 go to the south, to the road which goes from Jerusalem to Gaza, through the waste land". And he went: and 27 there was a man of Ethiopia, a servant of great authority under Candace, queen of the Ethiopians, and controller of all her property, who had come up to Jerusalem for worship; he was going back, seated in his carriage, and 28 was reading the book of the prophet Isaiah. And the 29 Spirit said to Philip, "Go near, and get on his carriage". And Philip, running up to him, saw that he was reading 30 Isaiah the prophet, and said to him, "Is the sense of what you are reading clear to you?" And he said, "How 31 is that possible when I have no guide?" And he made Philip get up by his side. Now the place in the book 32 where he was reading was this:

He was taken, like a sheep, to be put to death;  
And as a lamb is quiet when its wool is being cut,  
So he made no sound:  
Being of low degree, his cause was not given a hearing: 33  
Who has knowledge of his family?  
For his life is cut off from the earth.

And the Ethiopian said to Philip, "About whom are 34 these words said by the prophet? about himself, or some other?" So Philip, starting from this writing, gave him 35 the good news about Jesus. And while they were going 36

on their way, they came to some water, and the Ethiopian said, "See, here is water; why may I not have baptism?" And he gave orders for the carriage to be stopped, and the two of them went down into the water, and Philip gave him baptism. And when they came up out of the water, the Spirit of the Lord took Philip away; and the Ethiopian saw him no more, for he went on his way full of joy. But Philip came to Azotus, and went through all the towns, preaching the good news, till he came to Caesarea.

#### THE ROAD TO DAMASCUS

9 **B**UT Saul, still burning with desire to put to death the disciples of the Lord, went to the high priest, and made a request for letters from him to the Synagogues of Damascus, so that if there were any of the Way there, men or women, he might take them as prisoners, to Jerusalem. And while he was journeying, he came near Damascus; and suddenly he saw a light from heaven shining round him; and he went down on the earth, and a voice said to him, "Saul, Saul, why are you attacking me so cruelly?" And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are attacking: but get up, and go into the town, and it will be made clear to you what you have to do". And the men who were with him were not able to say anything; hearing the voice, but seeing no one. And Saul got up from the earth, and when his eyes were open, he saw nothing; and he was guided by the hand into Damascus. And for three days he was not able to see, and he took no food or drink.

Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, "Ananias!" and he said, "Here I am, Lord". And the Lord said to him, "Get up, and go to the street which is named Straight, and make search at the house of Judas for one named Saul of Tarsus: for he is at prayer; and he has seen a man named Ananias coming in and putting his

hands on him, so that he may be able to see". But <sup>13</sup>  
Ananias said, "Lord, I have had accounts of this man  
from a number of people, how much evil he has done to  
your saints at Jerusalem: and here he has authority from <sup>14</sup>  
the chief priests to take prisoner all who give worship  
to your name". But the Lord said, "Go without fear: <sup>15</sup>  
for he is a special vessel for me, to give to the Gentiles  
and kings and to the children of Israel the knowledge  
of my name: for I will make clear to him what troubles <sup>16</sup>  
he will have to undergo for me". And Ananias went <sup>17</sup>  
out, and came to the house, and putting his hands on him,  
said, "Brother Saul, the Lord Jesus, whom you saw  
when you were on your journey, has sent me, so that  
you may be able to see, and be full of the Holy Spirit".  
And straight away it seemed as if a veil was taken from <sup>18</sup>  
his eyes, and he was able to see; and he got up, and had  
baptism; and when he had taken food his strength came <sup>19</sup>  
back.

And for some days he kept with the disciples who were  
in Damascus. And straight away, in the Synagogues, he <sup>20</sup>  
was preaching Jesus as the Son of God. And all those <sup>21</sup>  
hearing him were full of wonder and said, "Is not this  
the man who in Jerusalem was attacking all the wor-  
shippers of this name? and he had come here so that he  
might take them as prisoners before the chief priests".  
But Saul went on increasing in power, and the Jews in <sup>22</sup>  
Damascus were not able to give answers to the argu-  
ments by which he made it clear that Jesus was the  
Christ.

Then, after some days, the Jews made an agreement <sup>23</sup>  
together to put him to death: but Saul got knowledge <sup>24</sup>  
of their design. And they kept watch day and night on  
the roads out of the town, so that they might put him  
to death: but his disciples took him by night and let him <sup>25</sup>  
down from the wall in a basket.

And when he came to Jerusalem, he made an attempt <sup>26</sup>  
to be joined to the disciples, but they were all in fear of  
him, not taking him for a disciple. But Barnabas took <sup>27</sup>

him to the Apostles and gave them an account of how he had seen the Lord on the road, and had given hearing to his words, and how at Damascus he had been preaching in the name of Jesus without fear. And he was with them, 28  
going in and out at Jerusalem, preaching in the name of the Lord without fear; and he had discussions with the 29  
Greek Jews; but they were working for his death. And 30  
when the brothers had knowledge of it, they took him to Caesarea and sent him to Tarsus.

#### THE CHURCH AT PEACE

And so the church through all Judaea and Galilee and 31  
Samaria had peace, and was made strong; and living in the fear of the Lord and in the comfort of the Holy Spirit, was increased greatly.

And it came about that while Peter was going through 32  
all parts of the country he came to the saints who were living at Lydda. And there was a certain man there, 33  
named Aeneas, who for eight years had been in bed, without power of moving. And Peter said to him, 34  
“Aeneas, Jesus Christ makes you well: get up and make your bed”. And straight away he got up. And all those 35  
living in Lydda and Sharon saw him, and were turned to the Lord.

Now there was at Joppa a certain disciple named 36  
Tabitha, that is, Dorcas: this woman was given to good works and acts of mercy at all times. And it came about, 37  
in those days, that she got ill and came to her death: and when she had been washed, they put her in a room which was high up. And because Lydda was near Joppa, 38  
the disciples, having knowledge that Peter was there, sent two men to him, requesting him to come to them straight away. And Peter went with them. And when 39  
he had come, they took him into the room: and all the widows were there, weeping, and putting before him the coats and clothing which Dorcas had made while she was with them. But Peter made them all go outside, 40

and went down on his knees in prayer; and turning to the body, he said, "Tabitha, get up". And opening her eyes, she saw Peter, and got up. And he took her hand, 41 lifting her up; and sending for the saints and widows, he gave her to them, living. And news of it went all 42 through Joppa, and a number of people had faith in the Lord. And he was living in Joppa for some time with 43 Simon, a leather-worker.

## THE VISION OF CORNELIUS

10 **N**ow there was a certain man in Caesarea, named 1 Cornelius, the captain of the Italian band of the army; a serious-minded man, fearing God with 2 all his family; he gave much money to the poor, and made prayer to God at all times. He saw in a vision, 3 clearly, at about the ninth hour of the day, an angel of the Lord coming to him and saying to him, "Cornelius!" And he, looking on him in fear, said, "What is it, 4 Lord?" And he said to him, "Your prayers and your offerings have come up to God, and he has kept them in mind. Now send men to Joppa, and get one Simon, 5 named Peter, who is living with Simon, a leather-worker, 6 whose house is by the sea." And when the angel who 7 said these words to him had gone away, he sent for two of his house-servants, and a God-fearing man of the army, one of those who were waiting on him at all times; and having given them an account of everything, 8 he sent them to Joppa.

Now the day after, when they were on their journey 9 and were near the town, Peter went up to the top of the house for prayer, about the sixth hour: and he was 10 in need of food: but while they were getting it ready, a deep sleep came on him; and he saw the heavens 11 opening, and a vessel coming down, like a great cloth let down on the earth: in which were all sorts of beasts 12 and birds. And a voice came to him, saying, "Come, 13 Peter; take them for food". But Peter said, "No, Lord; 14

for I have never taken food which is common or unclean". And the voice came to him a second time, "What God has made clean, do not you make common". And this was done three times: and then the vessel was taken back into heaven.

Now while Peter was in doubt as to the purpose of this vision, the men who were sent by Cornelius, having made search for Simon's house, came to the door, to see if Simon, named Peter, was living there. And while Peter was turning the vision over in his mind, the Spirit said to him, "See, three men are looking for you. Go down, then, and go with them, doubting nothing, for I have sent them." And Peter went down to the men, and said, "I am the man you are looking for: why have you come?" And they said, "Cornelius, a captain, an upright and God-fearing man, respected by all the nation of the Jews, had word from God by an angel to send for you to his house, and to give hearing to your words". So he took them in for the night.

And the day after, he went with them, taking some of the brothers from Joppa with him. And the day after that, they came to Caesarea. And Cornelius was waiting for them, having got together his relations and his near friends. And when Peter came in, Cornelius came to him, and falling down at his feet, gave him worship. But Peter, lifting him up, said, "Get up, for I am a man as you are". And saying these words, he went in, and saw that a great number of people had come together; and he said to them, "You yourselves have knowledge that it is against the law for a man who is a Jew to be in the company of one who is of another nation; but God has made it clear to me that no man may be named common or unclean: and so I came without question, when I was sent for. What then is your purpose in sending for me?" And Cornelius said, "Four days from now I was in my house in prayer at the ninth hour; and I saw before me a man in shining clothing, who said, 'Cornelius, your prayer has come to the ears of God,



and your offerings are kept in his memory. Send, then, <sup>32</sup> to Joppa, and get Simon, named Peter, to come to you; he is living in the house of Simon, a leather-worker, by the sea. So, straight away, I sent for you; and you <sup>33</sup> have done well to come. And now, we are all present before God, ready to give attention to all the things which the Lord has given you to say." Then Peter said, <sup>34</sup>

"Truly, I see clearly that God is no respecter of persons: but in every nation, the man who has fear of <sup>35</sup> him and does righteousness is pleasing to him. The word <sup>36</sup> which he sent to the children of Israel, giving the good news of peace through Jesus Christ (who is Lord of all)—that word you yourselves have knowledge of, which was <sup>37</sup> made public through all Judaea, starting from Galilee, after the baptism of which John was the preacher, about <sup>38</sup> Jesus of Nazareth, how God gave the Holy Spirit to him, with power: and how he went about doing good and making well all who were troubled by evil spirits, for God was with him. And we are witnesses of all the <sup>39</sup> things which he did in the country of the Jews and in Jerusalem; whom they put to death, hanging him on a tree. On the third day God gave him back to life, <sup>40</sup> and let him be seen, not by all the people, but by witnesses marked out before by God, even by us, who took food and drink with him after he came back from the dead. And he gave us orders to give news of this to the people, <sup>42</sup> and to give public witness that this is he, whom God has made judge of the living and the dead. To him all the <sup>43</sup> prophets give witness, that through his name everyone who has faith in him will have forgiveness of sins."

While Peter was saying these words, the Holy Spirit <sup>44</sup> came on all those who were hearing the word. And the <sup>45</sup> Jews of the faith, who had come with Peter, were full of wonder, because the Holy Spirit was given to the Gentiles. For they saw them talking with tongues, and <sup>46</sup> giving glory to God. Then Peter said, "Will any man <sup>47</sup> say that these may not have baptism who have been given the Holy Spirit as we have?" And he gave orders <sup>48</sup>

for them to have baptism in the name of Jesus Christ. Then they kept him with them for some days.

## PETER AT JOPPA

11 **N**ow the Apostles and the brothers who were in 1  
Judaea had news that the word of God had been 2  
given to the Gentiles. And when Peter came to 3  
Jerusalem, those who kept the rule of circumcision had 4  
an argument with him, saying, "You went to men with- 5  
out circumcision, and took food with them". But Peter 6  
gave them an account of it all in order, saying to them, 7  
"I was in the town of Joppa, at prayer: and falling into 8  
a deep sleep, I saw in a vision a vessel like a great cloth 9  
let down from heaven, and it came down to me: and 10  
looking on it with attention I saw in it all sorts of beasts 11  
and birds. And a voice came to my ears saying, 'Come, 12  
Peter; take them for food'. But I said, No, Lord; for 13  
nothing common or unclean has ever come into my 14  
mouth. But the voice, coming a second time from heaven, 15  
said, 'What God has made clean, do not you make 16  
common'. And this was done three times, and they were 17  
all taken up again into heaven. And at that minute, 18  
three men, sent from Caesarea, came to the house where  
we were. And the Spirit gave me orders to go with 1  
them, doubting nothing. And these six brothers came  
with me; and we went into that man's house: and he 2  
gave us an account of how he had seen the angel in his  
house, saying, 'Send to Joppa, and get Simon, named 3  
Peter, to come to you; who will say words to you through 4  
which you and all your family may get salvation'. And 5  
while I was talking to them, the Holy Spirit came on  
them, as on us at first. And the words of the Lord came 6  
into my mind, how he said, 'The baptism of John was  
with water, but you will have baptism with the Holy 7  
Spirit'. If then God gave them, when they had faith in 8  
the Lord Jesus Christ, the same as he gave to us, who  
was I to go against God?" And hearing these things 9

they said nothing more, but gave glory to God, saying, "Then to the Gentiles as to us has God given a change of heart, so that they may have life".

## THE NAME OF CHRISTIANS

Then those who had taken flight at the time of the 19 trouble about Stephen, went as far as Phoenicia and Cyprus, preaching to the Jews only. But some of them, 20 men of Cyprus and Cyrene, when they came to Antioch, gave the good news about the Lord Jesus to the Greeks. And the power of the Lord was with them, and a great 21 number had faith and were turned to the Lord. And 22 news of them came to the ears of the church at Jerusalem: and they sent Barnabas as far as Antioch: who, when he 23 came and saw the grace of God, was glad; and he made clear to them the need of keeping near the Lord with all the strength of their hearts: for he was a good man 24 and full of the Holy Spirit, and of faith: and a great number were joined to the Lord. Then he went on to 25 Tarsus, looking for Saul; and when he had come across 26 him, he took him to Antioch. And they were with the church there for a year, teaching the people; and the disciples were first given the name of Christians in Antioch.

Now in those days prophets came from Jerusalem to 27 Antioch. And one of them, named Agabus, said publicly 28 through the Spirit that there would be serious need of food all over the earth: which came about in the time of Claudius. And the disciples, everyone as he was able, 29 made a decision to send help to the brothers living in Judaea: which they did, sending it to the rulers of the 30 church by the hand of Barnabas and Saul.

## THE ATTACKS OF KING HEROD

12 **N**ow, about that time, Herod the king made cruel <sup>1</sup>  
attacks on the Christians. And he put James the <sup>2</sup>  
brother of John to death with the sword. And <sup>3</sup>  
when he saw that this was pleasing to the Jews he went  
on to take Peter in addition. This was at the time of  
the feast of unleavened bread. And having taken him, <sup>4</sup>  
he put him in prison, with four bands of armed men to  
keep watch over him; his purpose being to take him  
out to the people after the Passover. So Peter was kept <sup>5</sup>  
in prison: but the church made strong prayer to God for  
him. And when Herod was about to take him out, the <sup>6</sup>  
same night Peter was sleeping in chains between two  
armed men, and the watchmen were keeping watch  
before the door of the prison. And a great light was <sup>7</sup>  
seen shining in the room, and an angel of the Lord came  
to Peter, and touching him on his side so that he came  
out of his sleep, said, "Get up quickly". And his chains  
came off his hands. Then the angel said, "Put on your <sup>8</sup>  
shoes and get ready to go". And he did so. And he  
said, "Put your coat round you and come with me".  
And he went out after him; and he was not certain if <sup>9</sup>  
what was done by the angel was a fact, for it seemed to  
him that he was seeing a vision. And when they had <sup>10</sup>  
gone past the first and second watchmen they came to  
the iron gate into the town, which came open by itself:  
and they went out and down one street; and then the  
angel went away. And when Peter came to his senses <sup>11</sup>  
he said, "Now, truly, I am certain that the Lord has  
sent his angel and taken me out of the hands of Herod,  
against all the hopes of the Jews". And while he was <sup>12</sup>  
turning it over in his mind, he came to the house of  
Mary the mother of John named Mark, where a number  
of them had come together for prayer. And he gave <sup>13</sup>  
a blow on the door, and a young girl came to it, named  
Rhoda. And hearing the voice of Peter, in her joy she <sup>14</sup>  
went running, without opening the door, to say that

Peter was outside. And they said to her, "You are off 15  
your head". But still she said, with decision, that it  
was so. And they said, "It is his angel". But Peter 16  
went on giving blows on the door: and when it was  
open and they saw him, they were full of wonder. But 17  
he made a sign to them with his hand to be quiet, and  
gave them an account of how the Lord had taken him  
out of prison. And he said, "Give the news to James  
and the brothers". And then he went away. Now, when 18  
it was day, the armed men were greatly troubled about  
what had become of Peter. And Herod, when he sent 19  
for him, and he was not there, after questioning the  
watchmen, gave orders that they were to be put to  
death. Then he went down from Judaea to Caesarea for  
a time.

Now he was very angry with the people of Tyre and 20  
Sidon: and they came to him, all together, and having  
made friends with Blastus, the controller of the king's  
house, they made a request for peace, because their  
country was dependent on the king's country for its food.  
And on the day which had been fixed, Herod, dressed in 21  
his robes and seated in his place, made a public statement  
to them. And the people, with loud cries, said, "It is 22  
the voice of a god, not of a man". And straight away, 23  
the angel of the Lord sent a disease on him, because he  
did not give the glory to God: and his flesh was wasted  
away by worms, and so he came to his end.

But the word of the Lord went on increasing. 24

And Barnabas and Saul came back from Jerusalem, 25  
when their work was ended, taking with them John  
named Mark.

3 **N**ow there were at Antioch, in the church there, 1  
prophets and teachers, Barnabas and Symeon, who  
was named Niger, and Lucius of Cyrene, and  
Manaen, a relation of Herod the king, and Saul. And 2  
while they were doing the Lord's work, and going with-  
out food, the Holy Spirit said, "Let Barnabas and Saul

be given to me for the special work for which they have been marked out by me". Then, after prayer and going without food, they put their hands on them, and sent them away.

#### PAUL AND BARNABAS GO TO ANTIOCH

So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they went by ship to Cyprus. And at Salamis they were preaching the word of God in the Synagogues of the Jews; and John was with them, helping them. And when they had gone through all the island to Paphos, they came across a certain wonder-worker and false prophet, a Jew whose name was Bar-Jesus; who was with the ruler, Sergius Paulus, an able man. This man sent for Barnabas and Saul, desiring to have knowledge of the word of God. But Elymas, the wonder-worker (for that is the sense of his name), put himself against them, with the purpose of turning the ruler from the faith. But Saul, whose other name is Paul, being full of the Holy Spirit, looking hard at him, said, "O you, who are full of false tricks and evil ways, a son of the Evil One, hating all righteousness, will you for ever be turning people from the right ways of the Lord? And now, see, the hand of the Lord is on you, and you will be blind and not able to see the sun for a time." And straight away a dark mist came down on him; and he went about looking for a guide. Then the ruler, when he saw what was done, had faith, being full of wonder at the teaching of the Lord.

Then Paul and those who were with him went by ship from Paphos and came to Perga in Pamphylia; and there John went away from them and came back to Jerusalem. But they, going through from Perga, came to Antioch in Pisidia; and they went into the Synagogue on the Sabbath, and took their seats. And after the reading of the law and the prophets, the rulers of the Synagogue sent to them, saying, "Brothers, if you have

a word of comfort for the people, say on''. And Paul, 16  
getting up and making a sign with his hand, said,

“Men of Israel, and you who have the fear of God,  
give ear. The God of this people Israel made selection 17  
of our fathers, lifting the people up from their low  
condition when they were living in the land of Egypt,  
and with a strong arm took them out of it. And for 18  
about forty years he put up with their ways in the waste  
land. And having put to destruction seven nations in 19  
the land of Canaan, he gave them the land for their  
heritage for about four hundred and fifty years. And 20  
after these things he gave them judges, till the time of  
Samuel the prophet. Then at their request for a king, 21  
God gave them Saul, the son of Kish, a man of the family  
of Benjamin, who was their king for forty years. And 22  
having put him on one side, he made David their king,  
to whom he gave witness, saying, ‘I have taken David  
the son of Jesse, a man dear to my heart, who will do  
all my pleasure’. From this man’s seed has God given 23  
to Israel a Saviour, even Jesus, as he gave his word;  
for whose coming John made ready the way by preaching 24  
to all the people of Israel the baptism which goes with  
a change of heart. And when John was completing his 25  
work, he said, ‘What do I seem to you to be? I am  
not he; but one is coming after me, whose shoes I am  
not good enough to undo.’ My brothers, children of the 26  
family of Abraham, and those among you who have the  
fear of God, to us the word of this salvation is sent.  
For the men of Jerusalem, and their rulers, having no 27  
knowledge of him, or of the sayings of the prophets  
which come to their ears every Sabbath day, gave effect  
to them by judging him. And though no cause of death 28  
was seen in him, they made a request to Pilate that he  
might be put to death. And when they had done all 29  
the things said in the Writings about him, they took  
him down from the tree, and put him in the place of  
the dead. But God gave him back from the dead: 30  
and for a number of days he was seen by those who 31

came with him from Galilee to Jerusalem, who are now his witnesses before the people. And we are giving you the good news of the undertaking made to the fathers, which God has now put into effect for our children, by sending Jesus; as it says in the second Psalm, 'You are my Son; this day I have given you being'. And about his coming back from the dead, never again to go to destruction, he has said these words, 'I will give you the holy and certain mercies of David'. Because he says in another Psalm, 'You will not let your Holy One see destruction'. Now David, having done God's work for his generation, went to sleep, and was put with his fathers, and his body came to destruction: but he, who was lifted up by God, did not see destruction. And so, let it be clear to you, my brothers, that through this man forgiveness of sins is offered to you: and through him everyone who has faith is made free from all those things, from which the law of Moses was not able to make you free. So take care that these words of the prophets do not come true for you;

See, you doubters, have wonder and come to your end;  
For I will do a thing in your days  
To which you will not give belief, even if it is made  
clear to you."

#### JEWS AND GENTILES

And when they went out, they made a request that these words might be said to them again on the Sabbath after. Now when the meeting was ended, a number of the Jews and of the God-fearing Gentiles who had become Jews, went after Paul and Barnabas: who put before them how important it was to keep on in the grace of God.

And on the Sabbath after, almost all the town came together to give hearing to the word of God. But when the Jews saw such a great number of people, they were full of envy, and said evil words against Paul's preaching.



Then Paul and Barnabas without fear said, "It was 46  
necessary for the word of God to be given to you first;  
but because you will have nothing to do with it, and  
have no desire for eternal life, it will now be offered  
to the Gentiles. For so the Lord has given us orders, 47  
saying,

I have given you for a light to the Gentiles  
So that you may be for salvation to the ends of the  
earth."

And the Gentiles, hearing this, were glad and gave glory 48  
to the word of God: and those marked out by God for  
eternal life had faith. And the word of the Lord went 49  
through all the country. But the Jews, working up the 50  
feelings of the God-fearing women of high position, and  
of the chief men of the town, got an attack started against  
Paul and Barnabas, driving them out of those parts. But 51  
they, shaking off the dust of that place from their feet,  
came to Iconium. And the disciples were full of joy, 52  
and of the Holy Spirit.

4 **N**ow in Iconium they went together to the Syna- 1  
gogue of the Jews and gave such teaching that  
a great number of Jews and Greeks had faith.  
But those Jews who had not the faith, made the minds 2  
of the Gentiles bitter against the brothers. So they kept 3  
there for a long time, taking heart in the Lord, who  
gave witness to the word of his grace by causing signs  
and wonders to be done by their hands. But there was 4  
a division among the people of the town; some were on  
the side of the Jews, and some on the side of the Apostles.  
And when a violent attempt was made by the Gentiles 5  
and the Jews, with their rulers, to make an attack on  
them and have them stoned, having got news of it, they 6  
took flight to the towns of Lycaonia, Lystra and Derbe,  
and the country round about: and went on preaching the 7  
good news there.

## PAUL AT LYSTRA

And at Lystra there was a certain man, who from birth had been without the use of his feet, never having had the power of walking. This man was giving ear to the preaching of Paul, who, looking at him and seeing that he had faith to be made well, said in a loud voice, "Get up on your feet". And, jumping up, he went walking about. And when the people saw what Paul had done, they said in a loud voice, in the language of Lycaonia, "The gods have come down to us in the form of men". And they gave the name of Jupiter to Barnabas, and to Paul that of Mercury, because he was the chief talker. And the priest of the image of Jupiter, which was before the town, took oxen and flowers to the doors of the town, and was about to make an offering with the people. But when this came to the ears of the Apostles, Paul and Barnabas, they went running out among the people, parting their clothing, and crying out, "Good people, why are you doing these things? We are men with the same feelings as you, and we give you the good news so that you may be turned away from these foolish things to the living God, who made the heaven and the earth and the sea and all things in them: who in the past let all nations go in the ways that seemed good to them. But he was not without witness, because he did good, and gave you rain from heaven, and times of fruit, making your hearts full of food and joy." And even with these words, it was hard for them to keep the people from making an offering to them.

But some Jews came to that place from Antioch and Iconium, and got control over the people; and after stoning Paul, they had him pulled out of the town, taking him for dead. But when the disciples came round him, he got up, and went into the town: and the day after he went away with Barnabas to Derbe. And having made a number of disciples through the preaching of the good news in that town, they went back to Lystra

and Iconium and Antioch, making strong the souls of the disciples, saying to them that they were to keep the faith, and that we have to go through troubles of all sorts to come into the kingdom of God. And when they had made selection of some to be rulers in every church, and had given themselves to prayer and kept themselves from food, they put them into the care of the Lord in whom they had faith. And they went through Pisidia and came to Pamphylia. And after preaching the word in Perga, they went down to Attalia; and from there they went by ship to Antioch, where they had been handed over to the grace of God for the work which they had now done. And when they came there, and had got the church together, they gave them an account of all the things which God had done through them, and how he had made open a door of faith to the Gentiles. And they were with the disciples there for a long time.

## ARGUMENT AND DISCUSSION

5 **N**ow certain men came down from Judaea, teaching the brothers and saying that without circumcision, after the rule of Moses, there is no salvation. And after Paul and Barnabas had had no little argument and discussion with them, the brothers made a decision to send Paul and Barnabas and certain others of them to the Apostles and the rulers of the church at Jerusalem about this question. So they, being sent on their way by the church, went through Phoenicia and Samaria, giving news of the salvation of the Gentiles, to the great joy of all the brothers. And when they came to Jerusalem, they had a meeting with the church and the Apostles and the rulers, and they gave an account of all the things which God had done through them. But some of the Pharisees, who were of the faith, got up and said, "It is necessary for these to have circumcision and to keep the law of Moses".

And the Apostles and the rulers of the church came

together and gave thought to the question. And when there had been much discussion, Peter got up and said to them,

“My brothers, you have knowledge that some time back it was God’s pleasure that by my mouth the good news might be given to the Gentiles so that they might have faith. And God, the searcher of hearts, was a witness to them, giving them the Holy Spirit even as he did to us; making no division between them and us, but making clean their hearts by faith. Why then are you testing God, by putting on the neck of the disciples a yoke so hard that not even our fathers or we were strong enough for it? But we have faith that we will get salvation through the grace of the Lord Jesus in the same way as they.”

And all the people were quiet while Barnabas and Paul gave an account of the signs and wonders which God had done among the Gentiles by them. And when they had come to an end, James, answering, said,

“My brothers, give ear to me: Symeon has given an account of how God was first pleased to take from among the Gentiles a people for himself. And this is in agreement with the words of the prophets, as it is said,

After these things I will come back,  
And I will put up the tent of David which has been  
broken down,  
Building up again its broken parts  
And making it complete:  
So that the rest of men may make search for the Lord,  
And all the Gentiles on whom my name is named,  
Says the Lord, who has made these things clear from  
the earliest times.

For this reason my decision is, that we do not put trouble in the way of those who from among the Gentiles are turned to God; but that we give them orders to keep themselves from things offered to false gods, and from the evil desires of the body, and from the flesh of animals

put to death in ways against the law, and from blood. For Moses, from times long past, has his preachers in <sup>21</sup> every town, reading his law in the Synagogues every Sabbath."

Then it seemed good to the Apostles and the rulers <sup>22</sup> and all the church, to send men from among them to Antioch with Paul and Barnabas; Judas, named Barsabbas, and Silas, chief men among the brothers: and they sent <sup>23</sup> a letter by them, saying, "The Apostles and the older brothers, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, may joy be with you: Because we have knowledge that some who went from <sup>24</sup> us have been troubling you with their words, putting your souls in doubt; to whom we gave no such order; it seemed good to us, having come to an agreement <sup>25</sup> together, to send these men to you, with our well-loved Barnabas and Paul, men who have given up their lives <sup>26</sup> for the name of our Lord Jesus Christ. And so we have <sup>27</sup> sent Judas and Silas, who will say the same things to you yourselves, by word of mouth. For it seemed good <sup>28</sup> to the Holy Spirit and to us, to put on you nothing more than these necessary things; to keep from things offered <sup>29</sup> to false gods, and from blood, and from things put to death in ways which are against the law, and from the evil desires of the body; if you keep yourselves from these, you will do well. May you be happy."

So they, being sent away, came down to Antioch, and <sup>30</sup> having got the people together, they gave them the letter. And after reading it, they were glad of its com- <sup>31</sup> fort. And Judas and Silas, who themselves were prophets, <sup>32</sup> gave teaching to the brothers and made them strong in the faith. And when they had been there for some time, <sup>33</sup> they were sent back in peace by the brothers to those who had sent them. But Paul and Barnabas kept on in <sup>35</sup> Antioch, teaching and preaching the word of God, with a number of others.

## PAUL AND BARNABAS ARE PARTED

And after some days, Paul said to Barnabas, "Let us go back and see the brothers in every town where we have given the word of God, and see how they are". And Barnabas had a desire to take with them John, named Mark. But Paul was of the opinion that it was not right to take with them one who had gone away from them in Pamphylia, and had not gone on with the work. And there was a sharp argument between them, so that they were parted from one another, and Barnabas took Mark with him and went by ship to Cyprus; but Paul took Silas and went away with the blessing of the brothers. And he went through Syria and Cilicia, making the churches stronger in the faith.

16 **A**ND he came to Derbe and Lystra: and there was a certain disciple there named Timothy, whose mother was one of the Jews of the faith, but his father was a Greek; of whom the brothers at Lystra and Iconium had a high opinion. Paul had a desire for him to go with him, and he gave him circumcision because of the Jews who were in those parts: for they all had knowledge that his father was a Greek. And on their way through the towns, they gave them the rules which had been made by the Apostles and the rulers of the church at Jerusalem, so that they might keep them. So the churches were made strong in the faith and were increased in number every day.

## PAUL IN MACEDONIA

And after they had gone through the land of Phrygia and Galatia, the Holy Spirit did not let them take the word into Asia; and having come to Mysia, they made an attempt to go into Bithynia, but the spirit of Jesus did not let them; and going past Mysia, they came down to Troas. And Paul had a vision in the night; a man of

Macedonia came, requesting him, and saying, "Come over into Macedonia and give us help". And when he 10 had seen the vision, straight away we made the decision to go into Macedonia, for it seemed certain to us that God had sent us to give the good news to them.

So, from Troas we went straight by ship to Samothrace 11 and the day after to Neapolis; and from there to Philippi, 12 which is the most important town of Macedonia and a Roman colony: and we were there for some days. And 13 on the Sabbath we went outside the town, by the river, where we had an idea that there would be a place of prayer; and being seated, we had talk with the women who had come together. And a certain woman named 14 Lydia, a trader in purple cloth of the town of Thyatira, and a God-fearing woman, gave ear to us: whose heart the Lord made open to give attention to the things which Paul was saying. And when she and her family had had 15 baptism, she made a request to us, saying, "If it seems to you that I am true to the Lord, come into my house and be my guests". And she made us come.

And when we were going to the place of prayer, we 16 came across a girl having a spirit which gave knowledge of the future, whose masters made great profit from her power. She came after Paul and us, crying out, and 17 saying, "These men are the servants of the Most High God, who are giving you news of the way of salvation". And this she did on a number of days. But Paul was 18 greatly troubled, and turning, said to the spirit, "I give you orders in the name of Jesus Christ, to come out of her". And it came out that very hour.

#### THE PRISON DOORS

But when her masters saw that their hope of profit 19 was gone, they took Paul and Silas, pulling them into the market-place before the rulers; and when they had 20 taken them before the authorities, they said, "These men, who are Jews, are greatly troubling our town;

teaching rules of living which it is not right for us to have or to keep, being Romans". And the people made an attack on them all together: and the authorities took their clothing off them, and gave orders for them to be whipped. And when they had given them a great number of blows, they put them in prison, giving orders to the keeper of the prison to keep them safely: and he, having such orders, put them into the inner prison with chains on their feet. But about the middle of the night, Paul and Silas were making prayers and songs to God in the hearing of the prisoners; and suddenly there was an earth-shock, so that the base of the prison was moved: and all the doors came open, and everyone's chains came off. And the keeper, coming out of his sleep, and seeing the prison doors open, took his sword and was about to put himself to death, fearing that the prisoners had got away. But Paul said in a loud voice, "Do yourself no damage, for we are all here". And he sent for lights and came rushing in, and shaking with fear, went down on his face before Paul and Silas, and took them out and said, "Sirs, what have I to do to get salvation?" And they said, "Have faith in the Lord Jesus, and you and your family will have salvation". And they gave the word of the Lord to him and to all who were in his house. And that same hour of the night, he took them, and when he had given attention to their wounds, he and all his family had baptism straight away. And he took them into his house and gave them food, and he was full of joy, having faith in God with all his family.

But when it was day, the authorities sent the police, saying, "Let these men go". And the keeper said to Paul, "The authorities have given orders to let you go: come out now, and go in peace". But Paul said to them, "They have given us who are Romans a public whipping without judging us, and have put us in prison. Will they now send us out secretly? no, truly, let them come themselves and take us out." And the police gave an account of these words to the authorities, and they were full



of fear on hearing that they were Romans; then they 39  
came and made prayers to them, requesting them, when  
they had taken them out, to go away from the town.  
And they came out of the prison and went to the house 40  
of Lydia: and when they had seen the brothers they gave  
them comfort and went away.

**N**ow when they had gone through Amphipolis and 1  
Apollonia they came to Thessalonica, where there  
was a Synagogue of the Jews: and Paul, as he 2  
generally did, went in to them, and on three Sabbath  
days had discussions with them from the holy Writings,  
saying to them clearly and openly that Christ had to be 3  
put to death and come back to life again; and that "this  
Jesus, whom", he said, "I am preaching to you, is the  
Christ". And some of them had faith, and were joined 4  
to Paul and Silas; and a number of the God-fearing  
Greeks, and some of the chief women. But the Jews, 5  
being moved with envy, took with them certain low  
persons from among the common people, and getting  
together a great number of people, made an outcry in  
the town, attacking the house of Jason with the purpose  
of taking them out to the people. And when they were 6  
not able to get them, they took Jason and some of the  
brothers by force before the rulers of the town, crying,  
"These men, who have made trouble all over the world,  
have now come here; whom Jason has taken into his 7  
house: and they are acting against the orders of Caesar,  
saying that there is another king, Jesus". And hearing 8  
these things the people and the rulers of the town were  
troubled. And having made Jason and the others give 9  
an undertaking to keep the peace, they let them go.

And the brothers straight away sent Paul and Silas 10  
away, by night, to Beroea: and they, when they came  
there, went to the Synagogue of the Jews. Now these 11  
were more noble than the Jews of Thessalonica, for they  
gave serious attention to the word, searching in the holy  
Writings every day, to see if these things were so. And 12

a number of them had faith, and no small number of the Greek women of high position and of the men. But when the Jews of Thessalonica had news that Paul was preaching the word at Beroea, they came there, troubling the people and working them up. So the brothers sent Paul straight away to the sea: but Silas and Timothy kept there still. But those who went with Paul took him as far as Athens, and then went away, with orders from him to Silas and Timothy to come to him quickly.

#### PAUL AT ATHENS

Now while Paul was waiting for them at Athens, his spirit was troubled, for he saw all the town full of images of the gods. So he had discussions in the Synagogue with the Jews and God-fearing Gentiles, and every day in the market-place with those who were there. And some of those who were supporters of the theories of the Epicureans and the Stoics, had a meeting with him. And some said, "What is this talker of foolish words saying?" And others, "He seems to be a preacher of strange gods": because he was preaching of Jesus and his coming back from the dead. And they took him to Mars' Hill, saying, "Will you make clear to us what is this new teaching of yours? For you seem to us to say strange things, and we have a desire to get the sense of them." (Now all the Athenians and the men from other lands who come there were giving all their time to talking or hearing of anything new.) And Paul got to his feet on Mars' Hill and said,

"O men of Athens, I see that you are overmuch given to fear of the gods. For when I came by, I was looking at the things to which you give worship, and I saw an altar with this writing on it, TO THE GOD OF WHOM THERE IS NO KNOWLEDGE. Now, what you, without knowledge, give worship to, I make clear to you. The God who made the earth and everything in it, he, being Lord of heaven and earth, is not

housed in buildings made with hands; and he is not 25  
 dependent on the work of men's hands, as if he had need  
 of anything, for he himself gives to all life and breath  
 and all things; and he has made of one blood all the 26  
 nations of men living on all the face of the earth, ordering  
 their times and the limits of their lands; so that they 27  
 might make search for God, in order, if possible, to get  
 knowledge of him, and make discovery of him, though  
 he is not far from every one of us: for in him we have 28  
 life and motion and existence; as certain of your verse  
 writers have said, 'For we are his offspring'. If then 29  
 we are the offspring of God, it is not right for us to  
 have the idea that God is like gold or silver or stone,  
 formed by the art or design of man. Those times when 30  
 men had no knowledge were overlooked by God; but  
 now he gives orders to all men in every place to undergo  
 a change of heart: because a day has been fixed in which 31  
 all the world will be judged in righteousness by the man  
 who has been marked out by him for this work; of which  
 he has given a sign to all men by giving him back from  
 the dead."

Now on hearing about the coming back from death, 32  
 some of them made sport of it, but others said, "Let  
 us go more fully into this another time". And so Paul 33  
 went away from among them. But some men gave 34  
 him their support: among whom was Dionysius the  
 Areopagite, and a woman named Damaris, and others  
 with them.

#### FROM ATHENS TO CORINTH

8 **A**FTER these things, he went away from Athens, and 1  
 came to Corinth. And there he came across a 2  
 certain Jew named Aquila, a man of Pontus by  
 birth, who not long before had come from Italy with his  
 wife Priscilla, because Claudius had given orders that  
 all Jews were to go away from Rome: and he came to  
 them; and because he was of the same trade, he was 3  
 living with them, and they did their work together; for

by trade they were tent-makers. And every Sabbath he had discussions in the Synagogue, turning Jews and Greeks to the faith.

And when Silas and Timothy came down from Macedonia, Paul was completely given up to the word, preaching to the Jews that Jesus was the Christ. And when they put themselves against him, and said evil words, he said, shaking his clothing, "Your blood be on your heads, I am clean: from now I will go to the Gentiles". And moving from there, he went into the house of a man named Titus Justus, a God-fearing man, whose house was very near the Synagogue. And Crispus, the ruler of the Synagogue, with all his family, had faith in the Lord; and a great number of the people of Corinth, hearing the word, had faith and were given baptism. And the Lord said to Paul in the night, in a vision, "Have no fear and go on preaching: for I am with you, and no one will make an attack on you to do you damage: for I have a number of people in this town". And he was there for a year and six months, teaching the word of God among them.

But when Gallio was ruler of Achaia, all the Jews together made an attack on Paul, and took him to the judge's seat, saying, "This man is teaching the people to give worship to God in a way which is against the law". But when Paul was about to say something, Gallio said to the Jews, "If this was anything to do with wrongdoing or crime, there would be a reason for me to give you a hearing: but if it is a question of words or names or of your law, see to it yourselves; I will not be a judge of such things". And he sent them away from the judge's seat. And they all made an attack on Sosthenes, the ruler of the Synagogue, and gave him blows before the judge's seat; but Gallio gave no attention to these things.

And Paul, after waiting some days, went away from the brothers and went by ship to Syria, Priscilla and Aquila being with him; and he had had his hair cut off

in Cenchrea, for he had taken an oath. And they came<sup>19</sup>  
 down to Ephesus and he left them there: and he himself  
 went into the Synagogue and had a discussion with the  
 Jews. And being requested by them to be there for<sup>20</sup>  
 a longer time, he said, "No"; and went from them,<sup>21</sup>  
 saying, "I will come back to you if God lets me"; and  
 he took ship from Ephesus. And when he had come to<sup>22</sup>  
 land at Caesarea, he went to see the church, and then  
 went down to Antioch. And having been there for some<sup>23</sup>  
 time, he went through the country of Galatia and Phrygia  
 in order, making the disciples strong in the faith.

Now a certain Jew named Apollos, an Alexandrian<sup>24</sup>  
 by birth, and a man of learning, came to Ephesus; and  
 he had great knowledge of the holy Writings. This man<sup>25</sup>  
 had been trained in the way of the Lord; and burning in  
 spirit, he gave himself up to teaching the facts about  
 Jesus, though he had knowledge only of John's baptism:  
 and he was preaching in the Synagogue without fear.<sup>26</sup>  
 But Priscilla and Aquila, hearing his words, took him in,  
 and gave him fuller teaching about the way of God. And<sup>27</sup>  
 when he had a desire to go over into Achaia, the brothers  
 gave him help, and sent letters to the disciples requesting  
 them to take him in among them: and when he had come,  
 he gave much help to those who had faith through grace:  
 for he overcame the Jews in public discussion, making<sup>28</sup>  
 clear from the holy Writings that Jesus was the Christ.

#### DISCIPLES OF JOHN THE BAPTIST

AND it came about that while Apollos was at Corinth,<sup>1</sup>  
 Paul, having gone through the higher country,  
 came to Ephesus, where there were certain dis-  
 ciples: and he said to them, "Did you get the Holy<sup>2</sup>  
 Spirit when you had faith?" And they said to him, "No,  
 we have had no knowledge of the Holy Spirit". And<sup>3</sup>  
 he said, "What sort of baptism did you have?" And  
 they said, "The baptism of John". And Paul said, "John<sup>4</sup>  
 gave a baptism which goes with a change of heart, saying

to the people that they were to have faith in him who was coming after him, that is, in Jesus". And hearing 5 this, they had baptism in the name of the Lord Jesus. And when Paul had put his hands on them, the Holy 6 Spirit came on them; and they had the power of talking with tongues, and became prophets. And there were about 7 twelve of these men.

And he went into the Synagogue, and for three months 8 he was preaching there without fear, reasoning and teaching about the kingdom of God. But because some 9 of the people were hard-hearted and would not give hearing, saying evil words about the Way before the people, he went away from them, and kept the disciples separate, reasoning every day in the school of Tyrannus. And this went on for two years, so that all those who 10 were living in Asia had knowledge of the word of the Lord, Greeks as well as Jews. And God did special 11 works of power by the hands of Paul: so that bits of 12 linen and clothing from his body were taken to people who were ill, and their diseases went away from them, and the evil spirits went out. But some of the Jews who 13 went from place to place driving out evil spirits, took it on themselves to make use of the name of the Lord Jesus over those who had evil spirits, saying, "I give you orders, by Jesus, whom Paul is preaching". And 14 there were seven sons of a man named Sceva, a Jew and a chief priest, who did this. And the evil spirit, 15 answering, said to them, "I have knowledge of Jesus, and of Paul, but who are you?" And the man in whom 16 the evil spirit was, jumping on them, was stronger than the two of them, and overcame them, so that they took flight from that house wounded and without their clothing. And this came to the ears of all those, Jews 17 and Greeks, who were living at Ephesus; and fear came on them all, and the name of the Lord Jesus was made great. And a number of those who had faith came and 18 made public statement of their sins and all their acts. And a great number of those who were experts in strange 19

arts took their books and put them on the fire in front of everyone: and when the books were valued they came to fifty thousand bits of silver. So the word of the Lord <sup>20</sup> was increased very greatly and was full of power.

Now after these things were ended, Paul came to <sup>21</sup> a decision that when he had gone through Macedonia and Achaia he would go to Jerusalem, saying, "After I have been there, I have a desire to see Rome". And <sup>22</sup> having sent two of his helpers, Timothy and Erastus, into Macedonia, he himself went on living in Asia for a time.

#### DIANA OF EPHESUS

And about that time a great outcry took place about <sup>23</sup> the Way. For there was a certain man named Demetrius, <sup>24</sup> a silver-worker, who made silver boxes for the images of Diana, and gave no small profit to the workmen; whom he got together, with other workmen of the same <sup>25</sup> trade, and said to them, "Men, it is clear that from this business we get our wealth. And you see, for it has <sup>26</sup> come to your ears, that not only at Ephesus, but almost all through Asia, this Paul has been teaching numbers of people and turning them away, saying that those are not gods who are made by men's hands: and there is <sup>27</sup> danger, not only that our trade may be damaged in the opinion of men, but that the holy place of the great goddess Diana may be no longer honoured, and that she to whom all Asia and the world give worship, will be put down from her high position." And hearing this, <sup>28</sup> they were very angry, crying out and saying, "Great is Diana of Ephesus". And the town was full of noise and <sup>29</sup> trouble, and they all came running into the theatre, having taken by force Gaius and Aristarchus, men of Macedonia who were journeying in company with Paul. And when Paul was about to go in to the people, the <sup>30</sup> disciples did not let him. And some of the rulers of <sup>31</sup> Asia, being his friends, sent to him, requesting him seriously not to put himself in danger by going into the

theatre. And some said one thing, and some another: 32  
 for there was no order in the meeting; and most of them  
 had no idea why they had come together. Then they 33  
 took Alexander out from among the people, the Jews  
 putting him forward. And Alexander, making a sign  
 with his hand, was about to make a statement to the  
 people in answer: but when they saw that he was a Jew, 34  
 all of them with one voice went on crying out for about  
 two hours, "Great is Diana of Ephesus". And when the 35  
 chief secretary had got the people quiet, he said, "Men  
 of Ephesus, is any man without knowledge that the town  
 of Ephesus is the keeper of the holy place of the great  
 Diana, who was sent down from Jupiter? So then, 36  
 because these things may not be doubted, it would be  
 better for you to be quiet, and do nothing unwise. For 37  
 you have taken these men, who are not doing damage  
 to the holy place, or talking against our goddess. If, 38  
 then, Demetrius and the workmen who are with him  
 have a protest to make against any man, the law is open  
 to them, and there are judges; let them put up a cause  
 at law against one another. But if any other business 39  
 is in question, let it be taken up in the regular meeting.  
 For, truly, we are in danger of being made responsible 40  
 for this day's trouble, there being no cause for it: and  
 we are not able to give any reason for this coming  
 together." And when he had said this, he sent the 41  
 meeting away.

20 **A**ND after the noise had come to an end, Paul, having 1  
 sent for the disciples and given them comfort, went  
 away from them to Macedonia. And when he had 2  
 gone through those parts and given them much teaching,  
 he came into Greece. And when he had been there three 3  
 months, because the Jews had made a secret design  
 against him when he was about to take ship for Syria,  
 he made a decision to go back through Macedonia. And 4  
 Sopater of Beroea, the son of Pyrrhus; and Aristarchus  
 and Secundus of Thessalonica; and Gaius of Derbe, and



Timothy; and Tychicus and Trophimus of Asia, went with him as far as Asia. But these had gone before, and <sup>5</sup> were waiting for us at Troas. And we went away from <sup>6</sup> Philippi by ship after the days of unleavened bread, and came to them at Troas in five days; and we were there for seven days.

## THE HOLY MEAL AT TROAS

And on the first day of the week, when we had come <sup>7</sup> together for the holy meal, Paul gave them a talk, for it was his purpose to go away on the day after; and he went on talking till after the middle of the night. And <sup>8</sup> there were a number of lights in the room where we had come together. And a certain young man named <sup>9</sup> Eutychus, who was seated in the window, went into a deep sleep; and while Paul went on talking, being overcome by sleep, he had a fall from the third floor, and was taken up dead. And Paul went down, and falling <sup>10</sup> on him, took him in his arms and said, "Do not be troubled, for his life is in him". And when he had gone <sup>11</sup> up, and had taken the broken bread, he went on talking to them for a long time, even till dawn, and then he went away. And they took the boy in, living, and were greatly <sup>12</sup> comforted.

But we, going before him by ship, went to Assos with <sup>13</sup> the purpose of taking Paul in there: for so he had given orders, because he himself was coming by land. And <sup>14</sup> when he came up with us at Assos, we took him in the ship, and went on to Mitylene. And going from there <sup>15</sup> by sea, we came on the day after opposite Chios, and touching at Samos on the day after that, we came on the third day to Miletus. For Paul's purpose was to go past <sup>16</sup> Ephesus, so that he might not be kept in Asia; for he was going quickly, in order, if possible, to be at Jerusalem on the day of Pentecost.

## THE PARTING AT MILETUS

And from Miletus he sent to Ephesus for the rulers <sup>17</sup>  
of the church. And when they had come, he said to <sup>18</sup>  
them,

“You yourselves have seen what my life has been  
like all the time from the day when I first came into  
Asia, doing the Lord’s work without pride, through all <sup>19</sup>  
the sorrow and troubles which came on me because of  
the evil designs of the Jews: and how I kept back nothing <sup>20</sup>  
which might be of profit to you, teaching you publicly  
and privately, preaching to Jews and to Greeks the <sup>21</sup>  
need for a turning of the heart to God, and faith in  
the Lord Jesus Christ. And now, as you see, I am going <sup>22</sup>  
to Jerusalem, a prisoner in spirit, having no knowledge  
of what will come to me there: only that the Holy Spirit <sup>23</sup>  
makes clear to me in every town that prison and pains  
are waiting for me. But I put no value on my life, if <sup>24</sup>  
only at the end of it I may see the work complete which  
was given to me by the Lord Jesus, to be a witness of  
the good news of the grace of God. And now I am <sup>25</sup>  
conscious that you, among whom I have gone about  
preaching the kingdom, will not see my face again. And <sup>26</sup>  
so I say to you this day that I am clean from the blood  
of all men. For I have not kept back from you anything <sup>27</sup>  
of the purpose of God. Give attention to yourselves, <sup>28</sup>  
and to all the flock which the Holy Spirit has given into  
your care, to give food to the church of God, for which  
he gave his blood. I am conscious that after I am gone, <sup>29</sup>  
evil wolves will come in among you, doing damage to  
the flock; and from among yourselves will come men <sup>30</sup>  
who will give wrong teaching, turning away the disciples  
after them. So keep watch, having in mind that for <sup>31</sup>  
three years without resting I was teaching every one  
of you, day and night, with weeping. And now, I give <sup>32</sup>  
you into the care of God and the word of his grace, which  
is able to make you strong and to give you your heritage  
among all the saints. I have had no desire for any man’s <sup>33</sup>

silver or gold or clothing. You yourselves have seen <sup>34</sup> that with these hands I got what was necessary for me and those who were with me. In all things I was an <sup>35</sup> example to you of how, in your lives, you are to give help to the feeble, and keep in memory the words of the Lord Jesus, how he himself said, 'There is a greater blessing in giving than in getting'."

And having said these words, he went down on his <sup>36</sup> knees in prayer with them all. And they were all weeping, <sup>37</sup> falling on Paul's neck, and kissing him, being sad most <sup>38</sup> of all because he had said that they would not see his face again. And so they went with him to the ship.

<sup>21</sup> **A**ND after parting from them, we put out to sea and <sup>1</sup> came straight to Cos, and the day after to Rhodes, and from there to Patara: and as there was a ship <sup>2</sup> going to Phoenicia, we went in it. And when we had <sup>3</sup> come in view of Cyprus, going past it on our left, we went on to Syria, and came to land at Tyre: for there the goods which were in the ship had to be taken out. And having come upon the disciples we were there for <sup>4</sup> seven days: and they gave Paul orders through the Spirit not to go up to Jerusalem. And when these days <sup>5</sup> came to an end, we went on our journey; and they all, with their wives and children, came with us on our way till we were out of the town: and after going on our <sup>6</sup> knees in prayer by the sea, we said our last words to one another, and got into the ship, and they went back to their houses.

And journeying by ship from Tyre we came to <sup>7</sup> Ptolemais; and there we had talk with the brothers, and were with them for one day. And on the day after we <sup>8</sup> went away and came to Caesarea, where we were guests in the house of Philip, the preacher, who was one of the seven. And he had four unmarried daughters, who were <sup>9</sup> prophets. And while we were waiting there for some <sup>10</sup> days, a certain prophet, named Agabus, came down from Judaea. And he came to us, and took the band of Paul's <sup>11</sup>

clothing, and putting it round his feet and hands, said, "The Holy Spirit says these words, 'So will the Jews do to the man who is the owner of this band, and they will give him up into the hands of the Gentiles'". And <sup>12</sup> hearing these things, we and those who were living in that place made request to him not to go to Jerusalem. Then Paul said, "What are you doing, weeping and <sup>13</sup> wounding my heart? for I am ready, not only to be a prisoner, but to be put to death at Jerusalem for the name of the Lord Jesus". And as he might not be moved <sup>14</sup> we did no more, saying, "Let the purpose of God be done".

And after these days we got ready and went up to <sup>15</sup> Jerusalem. And some of the disciples from Caesarea <sup>16</sup> went with us, taking a certain Mnason of Cyprus, one of the early disciples, in whose house we were to be living.

#### PAUL AT JERUSALEM.

And when we came to Jerusalem, the brothers were <sup>17</sup> pleased to see us. And on the day after, Paul went with <sup>18</sup> us to James, and all the rulers of the church were present. And when he had said how glad he was to see them, he <sup>19</sup> gave them a detailed account of the things which God had done through his work among the Gentiles. And <sup>20</sup> hearing it, they gave praise to God; and they said to him, "You see, brother, what thousands there are among the Jews, who have the faith; and they all have a great respect for the law: and they have had news of you, how <sup>21</sup> you have been teaching all the Jews among the Gentiles to give up the law of Moses, and not to give circumcision to their children, and not to keep the old rules. What <sup>22</sup> then is the position? They will certainly get news that you have come. Do this, then, which we say to you: <sup>23</sup> We have four men who have taken an oath; go with <sup>24</sup> these, and make yourself clean with them, and make the necessary payments for them, so that they may be free from their oath: and everyone will see that the

statements made about you are not true, but that you put yourself under rule, and keep the law. But as to the Gentiles who have the faith, we sent a letter, giving our decision that they were to keep themselves from offerings made to false gods, and from blood, and from the flesh of animals put to death in ways against the law, and from the evil desires of the body." Then Paul took the men, and on the day after, making himself clean with them, he went into the Temple, giving out the statement that the days necessary for making them clean were complete, till the offering was made for every one of them.

And when the seven days were almost ended, the Jews from Asia, seeing him in the Temple, got the people together and put their hands on him, crying out, "Men of Israel, come to our help: this is the man who is teaching all men everywhere against the people and the law and this place: and in addition, he has taken Greeks into the Temple, and made this holy place unclean". For they had seen him before in the town with Trophimus of Ephesus, and had the idea that Paul had taken him with him into the Temple. And all the town was moved, and the people came running together, and put their hands on Paul, pulling him out of the Temple: and then the doors were shut. And while they were attempting to put him to death, news came to the chief captain of the band that all Jerusalem was out of control. And straight away he took some armed men and went quickly down to them: and the Jews seeing them gave no more blows to Paul. Then the chief captain came near and took him, and gave orders for him to be put in chains, questioning them as to who he was and what he had done. And some said one thing and some another, among the people: and as he was not able to get a knowledge of the facts because of the noise, he gave orders for Paul to be taken into the army building. And when he came on to the steps, he was lifted up by the armed men, because of the force of the people; for a great

mass of people came after them, crying out, "Away with him!"

And when Paul was about to be taken into the building, he said to the chief captain, "May I say something to you?" And he said, "Have you a knowledge of Greek? Are you by chance the Egyptian who, before this, got the people worked up against the government and took four thousand men of the Assassins out into the waste land?" But Paul said, "I am a Jew of Tarsus in Cilicia, which is not an unimportant town: I make a request to you to let me say a word to the people". And when he let him do so, Paul, from the steps, made a sign with his hand to the people, and when they were all quiet, he said to them in the Hebrew language,

#### PAUL'S STORY OF HIS LIFE

22 "MY brothers and fathers, give ear to the story of my life which I now put before you."

And hearing him talking in the Hebrew language, they became the more quiet, and he said,

"I am a Jew of Tarsus in Cilicia by birth, but I had my education in this city at the feet of Gamaliel, being trained in the keeping of every detail of the law of our fathers; given up to the cause of God with all my heart, as you are today. And I made attacks on this Way, even to death, taking men and women and putting them in prison. Of which the high priest will be a witness, and all the rulers, from whom I had letters to the brothers; and I went into Damascus, to take those who were there as prisoners to Jerusalem for punishment. And it came about that while I was on my journey, coming near to Damascus, about the middle of the day, suddenly I saw a great light from heaven shining round me. And when I went down on the earth, a voice came to my ears saying to me, 'Saul, Saul, why are you attacking me so cruelly?' And I, answering, said, Who are you, Lord? And he said to me, 'I am Jesus of Nazareth, whom you

are attacking'. And those who were with me saw the 9  
light, but the voice of him who was talking to me came  
not to their ears. And I said, What have I to do, Lord? 10  
And the Lord said to me, 'Get up, and go into Damascus;  
and it will be made clear to you what you have to do'.  
And because I was unable to see because of the glory of 11  
that light, those who were with me took me by the hand,  
and so I came to Damascus. And one Ananias, a God- 12  
fearing man, who kept the law, and of whom all the  
Jews in that place had a high opinion, came to my side 13  
and said, 'Brother Saul, let your eyes be open'. And  
in that very hour I was able to see him. And he said, 14  
'You have been marked out by the God of our fathers  
to have knowledge of his purpose, and to see the Upright  
One and to give ear to the words of his mouth. For you 15  
will be a witness for him to all men of what you have  
seen and of what has come to your ears. And now, why 16  
are you waiting? get up, and have baptism, for the  
washing away of your sins, giving worship to his name.'  
And it came about that when I had come back to Jeru- 17  
salem, while I was at prayer in the Temple, my senses  
became more than naturally clear, and I saw him saying 18  
to me, 'Go out of Jerusalem straight away because they  
will not give hearing to your witness about me'. And 19  
I said, Lord, they themselves have knowledge that I went  
through the Synagogues putting in prison and whipping  
all those who had faith in you: and when Stephen your 20  
witness was put to death, I was there, giving approval,  
and looking after the clothing of those who put him to  
death. And he said to me, 'Go, for I will send you far 21  
away to the Gentiles'."

And they gave him a hearing as far as this word; then 22  
with loud voices they said, "Away with this man from  
the earth; it is not right for him to be living". And while 23  
they were crying out, and pulling off their clothing, and  
sending dust into the air, the chief captain gave orders 24  
for him to be taken into the army building, saying that  
he would put him to the test by whipping, so that he

might have knowledge of the reason why they were crying out so violently against him. And when they had put leather bands round him, Paul said to the captain who was present, "Is it the law for you to give blows to a man who is a Roman and has not been judged?" And hearing this, the man went to the chief captain and gave him an account of it, saying, "What are you about to do? for this man is a Roman". And the chief captain came to him and said, "Give me an answer, are you a Roman?" And he said, "Yes". And the chief captain said, "I got Roman rights for myself at a great price". And Paul said, "But I had them by birth". Then those who were about to put him to the test went away: and the chief captain was in fear, seeing that he was a Roman, and that he had put chains on him.

But on the day after, desiring to have certain knowledge of what the Jews had to say against him, he made him free, and gave orders for the chief priests and all the Sanhedrin to come together, and he took Paul and put him before them.

23 **A**ND Paul, looking fixedly at the Sanhedrin, said, "My brothers, my life has been upright before God till this day". And the high priest, Ananias, gave orders to those who were near him to give him a blow on the mouth. Then Paul said to him, "God will give blows to you, you whitewashed wall: are you here to be my judge by law, and by your orders am I given blows against the law?" And those who were near said, "Do you say such words against God's high priest?" And Paul said, "Brother, I had no idea that he was the high priest: for it has been said, 'You may not say evil about the ruler of your people'". But when Paul saw that half of them were Sadducees and the rest Pharisees, he said in the Sanhedrin, "Brothers, I am a Pharisee, and the son of Pharisees: I am here to be judged on the question of the hope of the coming back from the dead". And when he had said this, there was an argument between the



Pharisees and the Sadducees, and a division in the meeting. For the Sadducees say that there is no coming <sup>8</sup> back from the dead, and no angels or spirits: but the Pharisees have belief in all these. And there was a <sup>9</sup> great outcry: and some of the scribes on the side of the Pharisees got up and took part in the discussion, saying, "We see no evil in this man: what if he has had a revelation from an angel or a spirit?" And when the <sup>10</sup> argument became very violent, the chief captain, fearing that Paul would be pulled in two by them, gave orders to the armed men to take him by force from among them, and take him into the army building.

And the night after, the Lord came to his side and <sup>11</sup> said, "Be of good heart, for as you have been witnessing for me in Jerusalem, so will you be my witness in Rome".

And when it was day, the Jews came together and put <sup>12</sup> themselves under an oath that they would take no food or drink till they had put Paul to death. And more than <sup>13</sup> forty of them took this oath. And they came to the chief <sup>14</sup> priests and the rulers and said, "We have taken a great oath to take no food till we have put Paul to death. So now, will you and the Sanhedrin make a request to <sup>15</sup> the military authorities to have him sent down to you, as if you were desiring to go into the business in greater detail; and we, before ever he gets to you, will be waiting to put him to death." But Paul's sister's son had word <sup>16</sup> of their design, and he came into the army building and gave news of it to Paul. And Paul sent for a captain <sup>17</sup> and said, "Take this young man to your chief, for he has news for him". So he took him to the chief captain <sup>18</sup> and said, "Paul, the prisoner, made a request to me to take this young man to you, for he has something to say to you". And the chief took him by the hand and, going <sup>19</sup> on one side, said to him privately, "What is it you have to say to me?" And he said, "The Jews are in agree- <sup>20</sup> ment together to make a request to you for Paul to be taken, on the day after this, into the Sanhedrin, to be

questioned in greater detail. But do not give way to them, for more than forty of them are waiting for him, having taken an oath not to take food or drink till they have put him to death: and now they are ready, waiting for your order." So the chief captain let the young man go, saying to him, "Do not say to anyone that you have given me word of these things". And he sent for two captains and said, "Make ready two hundred men, with seventy horsemen and two hundred spearmen, to go to Caesarea, at the third hour of the night: and get beasts so that they may put Paul on them, and take him safely to Felix, the ruler". And he sent a letter in these words:

#### PAUL SENT TO FELIX

"Claudius Lysias, to the most noble ruler, Felix, peace be with you. This man was taken by the Jews, and was about to be put to death by them, when I came on them with the army and took him out of danger, having knowledge that he was a Roman. And desiring to get at the reason for their attack on him, I took him down to their Sanhedrin: then it became clear to me that it was a question of their law, and that nothing was said against him which might be a reason for prison or death. And when news was given to me that a secret design was being made against the man, I sent him straight away to you, giving orders to those who are against him to make their statements before you."

So the armed men, as they were ordered, took Paul and came by night to Antipatris. But on the day after, they sent the horsemen on with him, and went back to their place: and they, when they came to Caesarea, gave the letter to the ruler, and took Paul before him. And after reading it, he said, "What part of the country do you come from?" And hearing that he was from Cilicia, "I will give hearing to your cause", he said, "when those who are against you have come". And he gave orders for him to be kept in Herod's Praetorium.

24 **A**ND after five days, the high priest, Ananias, came 1  
with certain of the rulers, and an expert talker,  
one Tertullus; and they made a statement to Felix  
against Paul. And when he had been sent for, Tertullus, 2  
starting his statement, said,

“Because by you we are living in peace, and through  
your wisdom wrongs are put right for this nation, in 3  
all things and in all places we are conscious of our great  
debt to you, most noble Felix. But, so that I may not 4  
make you tired, I make a request to you of your mercy,  
to give hearing to a short statement. For this man, in 5  
our opinion, is a cause of trouble, a maker of attacks  
on the government among Jews through all the empire,  
and a chief mover in the society of the Nazarenes: who, 6  
in addition, was attempting to make the Temple unclean:  
whom we took, and from whom you will be able, by 8  
questioning him yourself, to get knowledge of all the  
things which we say against him.” And the Jews were 9  
in agreement with his statement, saying that these things  
were so.

Then when the ruler had given him a sign to make 10  
his answer, Paul said,

“Because I have knowledge that you have been a judge  
over this nation for a number of years, I am glad to make  
my answer: seeing that you are able to make certain 11  
of the fact that it is not more than twelve days from the  
time when I came up to Jerusalem for worship: and they 12  
have not seen me in argument with any man in the  
Temple, or working up the feelings of the people, in  
the Synagogues, or in the town. And they are not able 13  
to give facts in support of the things which they say  
against me now. But this I will say openly to you, that 14  
I do give worship to the God of our fathers after that  
Way, which to them is not the true religion: but I have  
belief in all the things which are in the law, and in the  
books of the prophets: hoping in God for that which 15  
they themselves are looking for, that there will be a

coming back from the dead for upright men and wrongdoers. And in this, I do my best at all times to have no reason for shame before God or men. Now after a number of years I came to give help and offerings to my nation: and having been made clean, I was in the Temple, but not with a great number of people, and not with noise: but there were certain Jews from Asia, and it would have been better if they had come here to make a statement, if they have anything against me. Or let these men here present say what wrongdoing was seen in me when I was before the Sanhedrin, but only this one thing which I said among them in a loud voice, I am this day being judged on the question of the coming back from the dead."

But Felix, who had a more detailed knowledge of the Way, put them off, saying, "When Lysias, the chief captain, comes down, I will give attention to your business". And he gave orders to the captain to keep Paul under his control, and to let him have everything he had need of; and not to keep his friends from coming to see him.

#### PAUL IN CHAINS

But after some days, Felix came with Drusilla his wife, who was of the Jews by birth, and sent for Paul, and gave hearing to him about faith in Christ Jesus. And while he was talking about righteousness, and self-control, and the judging which was to come, Felix had great fear and said, "Go away for the present, and when the right time comes I will send for you". For he was hoping that Paul would give him money: so he sent for him more frequently and had talk with him. But after two years Porcius Festus took the place of Felix, who, desiring to have the approval of the Jews, kept Paul in chains.

25 So Festus, having come into that part of the country 1  
 which was under his rule, after three days went up  
 to Jerusalem from Caesarea. And the chief priests 2  
 and the chief men of the Jews made statements against  
 Paul, requesting Festus to give effect to their design 3  
 against him, and send him to Jerusalem, when they  
 would be waiting to put him to death on the way. But 4  
 Festus, in answer, said that Paul was being kept in  
 prison at Caesarea, and that in a short time he himself  
 was going there. "So," he said, "let those who have 5  
 authority among you go with me, and if there is any  
 wrong in the man, let them make a statement against  
 him."

"LET MY CAUSE COME BEFORE CAESAR"

And when he had been with them not more than eight 6  
 or ten days, he went down to Caesarea; and on the day  
 after, he took his place on the judge's seat, and sent for  
 Paul. And when he came, the Jews who had come down 7  
 from Jerusalem came round him, and made all sorts of  
 serious statements against him, which were not supported  
 by the facts. Then Paul, in his answer to them, said, 8  
 "I have done no wrong against the law of the Jews, or  
 against the Temple, or against Caesar". But Festus, 9  
 desiring to get the approval of the Jews, said to Paul,  
 "Will you go up to Jerusalem, and be judged before me  
 there in connection with these things?" And Paul said, 10  
 "I am before the seat of Caesar's authority where it  
 is right for me to be judged: I have done no wrong to  
 the Jews, as you are well able to see. If, then, I am 11  
 a wrongdoer and there is a cause of death in me, I am  
 ready for death: if it is not as they say against me, no  
 man may give me up to them. Let my cause come before  
 Caesar." Then Festus, having had a discussion with 12  
 the Jews, made answer, "You have said, 'Let my cause  
 come before Caesar'; to Caesar you will go".

Now when some days had gone by, king Agrippa and Bernice came to Caesarea and went to see Festus. And as they were there for some days, Festus gave them Paul's story, saying, "There is a certain man here who was put in prison by Felix: against whom the chief priests and the rulers of the Jews made a statement when I was at Jerusalem, requesting me to give a decision against him. To whom I gave answer that it is not the Roman way to give a man up, till he has been face to face with those who are attacking him, and has had a chance to give an answer to the statements made against him. So, when they had come together here, straight away, on the day after, I took my place on the judge's seat and sent for the man. But when they got up they said nothing about such crimes as I had in mind: but had certain questions against him in connection with their religion, and about one Jesus, now dead, who, Paul said, was living. And as I had not enough knowledge for the discussion of these things, I made the suggestion to him to go to Jerusalem and be judged there. But when Paul made a request that he might be judged by Caesar, I gave orders for him to be kept till I might send him to Caesar." And Agrippa said to Festus, "I have a desire to give the man a hearing myself". "Tomorrow", he said, "you may give him a hearing."

#### PAUL AND AGRIPPA

So on the day after, when Agrippa and Bernice in great glory had come into the public place of hearing, with the chief of the army and the chief men of the town, at the order of Festus Paul was sent for. And Festus said, "King Agrippa, and all those who are present here with us, you see this man, about whom all the Jews have made protests to me, at Jerusalem and in this place, saying that it is not right for him to be living any longer. But, in my opinion, there is no cause of death in him, and as he himself has made a request to be judged by

Caesar, I have said that I would send him. But I have <sup>26</sup> no certain account of him to send to Caesar. So I have sent for him to come before you, and specially before you, king Agrippa, so that after the business has been gone into, I may have something to put in writing. For <sup>27</sup> it seems to me against reason to send a prisoner without making clear what there is against him."

**A**ND Agrippa said to Paul, "You may put your cause <sup>1</sup> before us". Then Paul, stretching out his hand, made his answer, saying:

"In my opinion I am happy, king Agrippa, to be able <sup>2</sup> to give my answer before you today to all these things which the Jews say against me: the more so, because <sup>3</sup> you are expert in all questions to do with the Jews and their ways: so I make my request to you to give me a hearing to the end. All the Jews have knowledge of <sup>4</sup> my way of life from my early years, as it was from the start among my nation, and at Jerusalem; and they are <sup>5</sup> able to say, if they would give witness, that I was living as a Pharisee, in that division of our religion which is most regular in the keeping of the law. And now I am <sup>6</sup> here to be judged because of the hope given by God's word to our fathers; for the effecting of which our twelve <sup>7</sup> tribes have been working and waiting night and day with all their hearts. And in connection with this hope I am attacked by the Jews, O king! Why, in your <sup>8</sup> opinion, is it outside belief for God to make the dead come to life again? For I, truly, was of the opinion that <sup>9</sup> it was right for me to do a number of things against the name of Jesus of Nazareth. And this I did in <sup>10</sup> Jerusalem: and numbers of the saints I put in prison, having had authority given to me from the chief priests, and when they were put to death, I gave my decision against them. And I gave them punishment frequently, <sup>11</sup> in all the Synagogues, forcing them to say things against God; and burning with passion against them, I went after them even into far-away towns. Then, when I was <sup>12</sup>

journeying to Damascus with the authority and orders of the chief priests, in the middle of the day, on the road I saw a light from heaven, brighter than the sun, shining round me and those who were journeying with me. And when we had all gone down on the earth, a voice came to me, saying in the Hebrew language, 'Saul, Saul, why are you attacking me so cruelly? It is hard for you to go against the impulse which is driving you.' And I said, Who are you, Lord? And the Lord said, 'I am Jesus, whom you are attacking. But get up on your feet: for I have come to you for this purpose, to make you a servant and a witness of the things in which you have seen me, and of those in which you will see me; and I will keep you safe from the people, and from the Gentiles, to whom I send you, to make their eyes open, turning them from the dark to the light, and from the power of Satan to God, so that they may have forgiveness of sins and a heritage among those who are made holy by faith in me.' So, then, king Agrippa, I did not go against the vision from heaven; but I went about, first to those in Damascus and Jerusalem, and through all the country of Judaea, and then to the Gentiles, preaching a change of heart, so that they, being turned to God, might give, in their works, the fruits of a changed heart. For this reason, the Jews took me in the Temple, and made an attempt to put me to death. And so, by God's help, I am here today, witnessing to small and great, saying nothing but what the prophets and Moses said would come about; that the Christ would go through pain, and being the first to come back from the dead, would give light to the people and to the Gentiles."

And when he made his answer in these words, Festus said in a loud voice, "Paul, you are out of your mind; your great learning has made you unbalanced". Then Paul said, "I am not out of my mind, most noble Festus, but my words are true and wise. For the king has knowledge of these things, to whom I am talking freely;



being certain that all this is common knowledge to him; for it has not been done in secret. King Agrippa, have <sup>27</sup> you faith in the prophets? I am certain that you have." And Agrippa said to Paul, "A little more and you will <sup>28</sup> be making me a Christian". And Paul said, "It is my <sup>29</sup> prayer to God that, in little or great measure, not only you, but all those hearing me today might be even as I am, but for these chains".

And the king and the ruler and Bernice and those who <sup>30</sup> were seated with them got up; and when they had gone <sup>31</sup> away they said to one another, "This man has done nothing which might give cause for death or prison". And Agrippa said to Festus, "This man might have <sup>32</sup> been made free, if he had not put his cause before Caesar".

## BY SEA TO ITALY

**A**ND when the decision had been made that we were <sup>1</sup> to go by sea to Italy, they gave Paul and certain other prisoners into the care of a captain named Julius, of the Augustan band. And we went to sea in <sup>2</sup> a ship of Adramyttium which was sailing to the sea towns of Asia, Aristarchus, a Macedonian of Thessalonica, being with us. And on the day after, we came to Sidon; <sup>3</sup> and Julius was kind to Paul, and let him go to see his friends, and take a rest. And sailing again from there, <sup>4</sup> we went on under cover of Cyprus, because the wind was against us. And having gone across the sea off Cilicia <sup>5</sup> and Pamphylia we came to Myra, in Lycia. And there <sup>6</sup> the captain came across a ship of Alexandria, sailing for Italy, and put us in it. And when we had gone on slowly <sup>7</sup> for a long time, and had had hard work getting across to Cnidus, for the wind was against us, we went under cover of Crete, in the direction of Salmone; and sailing <sup>8</sup> down the side of it, as well as we were able, we came to a certain place named Fair Havens, near which was the town of Lasea.

## LOSS OF THE SHIP AT SEA

And as a long time had gone by, and the journey was 9  
now full of danger, because it was late in the year, Paul  
put the position before them, saying, "Friends, I see 10  
that this journey will be one of great damage and loss,  
not only to the goods and the ship, but to ourselves".  
But the captain gave more attention to the master and 11  
the owner of the ship than to what Paul said. And as the 12  
harbour was not a good one in which to be for the winter,  
the greater number of them were for going out to sea, in  
order, if possible, to put in for the winter at Phoenix,  
a harbour of Crete, looking to the north-east and south-  
east. And when the south wind came softly, being of 13  
the opinion that their purpose might be effected, they  
let the ship go and went sailing down the side of Crete,  
very near to the land. But after a little time, a very 14  
violent wind, named Euraquilo, came down from it with  
great force. And when the ship got into the grip of it, 15  
and was not able to make headway into the wind, we  
gave way, and went before it. And sailing near the side 16  
of a small island named Cauda, we were able, though it  
was hard work, to make the ship's boat safe: and having 17  
got it up, they put cords under and round the ship; but  
fearing that they might be pushed on to the Syrtis, they  
let down the sails and so went running before the wind.  
And still fighting the storm with all our strength, the 18  
day after they made a start at getting the goods out of  
the ship; and on the third day, they let all the sailing 19  
apparatus go over the side. And as we had not seen the 20  
sun or stars for a long time, and a great storm was on us,  
all hope of salvation was gone. And when they had been 21  
without food for a long time, Paul got up among them  
and said, "Friends, it would have been better if you had  
given attention to me and not gone sailing out from  
Crete, to undergo this damage and loss. But now, I say 22  
to you, be of good heart, for there will be no loss of life,  
but only of the ship. For this night there came to my 23

side an angel of the God who is my Master and whose servant I am, saying, 'Have no fear, Paul, for you will 24  
come before Caesar, and God has given to you all those  
who are sailing with you'. And so, O men, be of good 25  
heart, for I have faith in God that it will be as he said to  
me. But we will be sent on to a certain island.'" 26

But when the fourteenth day came, while we were going 27  
here and there in the Adriatic sea, about the middle  
of the night the sailors had an idea that they were getting  
near land; and they let down the lead, and saw that the 28  
sea was a hundred and twenty feet deep; and after a little  
time they did it again and it was ninety feet. Then 29  
fearing that by chance we might come on to the rocks,  
they let down four hooks from the back of the ship, and  
made prayers for the coming of day. Then the sailors 30  
made attempts secretly to get away from the ship, letting  
down a boat as if they were about to put down hooks  
from the front of the ship; but Paul said to the captain 31  
and his men, "If you do not keep these men in the ship,  
you will not be safe". Then the armed men, cutting the 32  
cords of the boat, let her go. And when dawn was near, 33  
Paul gave them all orders to take food, saying, "This  
is the fourteenth day that you have been waiting and  
taking no food. So I make request to you to take food; 34  
for this is for your salvation: not a hair from the head  
of any of you will come to destruction." And when he 35  
had said this and had taken bread, he gave praise to  
God before them all, and took a meal of the broken  
bread. Then they all took heart and did the same. 36  
And we were, in the ship, two hundred and seventy-six 37  
souls. And when they had had enough food, they made 38  
the weight of the ship less, turning the grain out into  
the sea. And when it was day, they had no knowledge 39  
of the land, but they saw an inlet of the sea with a floor  
of sand, and they had the idea of driving the ship up on  
to it if possible. So cutting away the hooks, and letting 40  
them go into the sea, and freeing the cords of the  
guiding-blades, and lifting up the sail to the wind, they

went in the direction of the inlet. And coming to a point 41  
 between two seas, they got the ship to land; and the  
 front part was fixed in the sand and not able to be moved,  
 but the back part was broken by the force of the waves.  
 Then the armed men were for putting the prisoners to 42  
 death, so that no one would get away by swimming.  
 But the captain, desiring to keep Paul safe, kept them 43  
 from their purpose, and gave orders that those who had  
 knowledge of swimming were to go off the ship and get  
 first to land: and the rest, some on boards and some on 44  
 things from the ship. And so it came about that they all  
 got safe to land.

## SAFE AT MELITA

28 **A**ND when we were safe, we made the discovery that 1  
 the island was named Melita. And the simple 2  
 people living there were uncommonly kind to us,  
 for they made a fire for us, and took us in, because it  
 was raining and cold. But when Paul had got some sticks 3  
 together and put them on the fire, a snake came out,  
 because of the heat, and gave him a bite on the hand.  
 And when the people saw it hanging on his hand, they 4  
 said to one another, "Without doubt this man has put  
 someone to death, and though he has got safely away  
 from the sea, God will not let him go on living". But 5  
 shaking off the beast into the fire, he got no damage.  
 But they had the idea that they would see him becoming 6  
 ill, or suddenly falling down dead; but after waiting  
 a long time, and seeing that no damage came to him,  
 changing their opinion, they said he was a god.

Now near that place there was some land, the property 7  
 of the chief man of the island, who was named Publius;  
 who very kindly took us into his house as his guests  
 for three days. And the father of Publius was ill, with 8  
 a disease of the stomach; to whom Paul went, and put  
 his hands on him, with prayer, and made him well. And 9  
 when this took place, all the others in the island who

had diseases came and were made well. Then they gave 10  
us great honour, and, when we went away, they put into  
the ship whatever things we were in need of.

And after three months we went to sea in a ship of 11  
Alexandria, sailing under the sign of the Dioscuri, which  
had been at the island for the winter. And going into 12  
the harbour at Syracuse, we were waiting there for  
three days. And from there, going about in a curve, 13  
we came to Rhegium: and after one day a south wind  
came up and on the day after we came to Puteoli: where 14  
we came across some of the brothers, who kept us with  
them for seven days; and so we came to Rome. And the 15  
brothers, when they had news of us, came out from town  
as far as Appii Forum and the Three Taverns to have  
a meeting with us: and Paul, seeing them, gave praise  
to God and took heart.

#### TWO YEARS AT ROME

And when we came into Rome, they let Paul have 16  
a house for himself and the armed man who kept watch  
over him.

Then after three days he sent for the chief men of 17  
the Jews: and when they had come together, he said to  
them, "My brothers, though I had done nothing against  
the people or the ways of our fathers, I was given,  
a prisoner from Jerusalem, into the hands of the Romans.  
Who, when they had put questions to me, were ready 18  
to let me go free, because there was no cause of death  
in me. But when the Jews made protest against it, I had 19  
to put my cause into Caesar's hands; not because I have  
anything to say against my nation. But for this reason 20  
I sent for you, to see and have talk with you: for because  
of the hope of Israel I am in these chains." And they 21  
said to him, "We have not had letters from Judaea  
about you, and no one of the brothers has come to us  
here to give an account or say any evil about you. But 22  
we have a desire to give hearing to your opinion: for

as to this form of religion, we have knowledge that in all places it is attacked."

And when a day had been fixed, they came to his house in great numbers; and he gave them teaching, giving witness to the kingdom of God, and having discussions with them about Jesus, from the law of Moses and from the prophets, from morning till evening. And some were in agreement with what he said, but some had doubts. And they went away, for there was a division among them after Paul had said this one thing: "Well did the Holy Spirit say by the prophet Isaiah to your fathers,

Go to this people and say,  
Though you give ear, you will not get knowledge;  
And seeing, you will see, but the sense will not be  
clear to you:  
For the heart of this people has become fat  
And their ears are slow in hearing  
And their eyes are shut;  
For fear that they might see with their eyes,  
And give hearing with their ears  
And become wise in their hearts  
And be turned again to me,  
So that I might make them well.

Be certain, then, that the salvation of God is sent to the Gentiles, and they will give hearing."

And for the space of two years, Paul was living in the house of which he had the use, and had talk with all those who went in to see him, preaching the kingdom of God and teaching about the Lord Jesus Christ without fear, and no orders were given that he was not to do so.

# THE LETTER OF PAUL TO THE ROMANS

**P**AUL, a servant of Jesus Christ, an Apostle by the  
selection of God, given authority as a preacher  
of the good news, of which God had given word  
before by his prophets in the holy Writings, about his  
Son who, in the flesh, came from the family of David,  
but was marked out as Son of God in power by the Holy  
Spirit through the coming to life again of the dead;  
Jesus Christ our Lord, through whom grace has been  
given to us, sending us out to make disciples to the faith  
among all nations, for his name: among whom you in the  
same way have been marked out to be disciples of Jesus  
Christ: to all those who are in Rome, loved by God,  
marked out as saints: Grace to you and peace from God  
our Father and the Lord Jesus Christ.

First of all, I give praise to my God through Jesus  
Christ for you all, because news of your faith has gone  
into all the world. For God is my witness, whose servant  
I am in spirit in the good news of his Son, that you are  
at all times in my memory and in my prayers, and that  
I am ever making prayers that God will give me a good  
journey to you. For I have a strong desire to see you,  
and to give you some grace of the spirit, so that you  
may be made strong; that is to say, that all of us may  
be comforted together by the faith which is in you and  
in me. You may be certain, my brothers, that it has  
frequently been in my mind to come to you (but till now  
I was kept from it), so that I might have some fruit from  
you in the same way as I have had it from the other  
nations. I have a debt to Greeks and to the nations  
outside; to the wise and to those who have no learning.  
For which reason I have the desire, as far as I am able,  
to give the knowledge of the good news to you who are

in Rome. For I have no feeling of shame about the good news, because it is the power of God giving salvation to everyone who has faith, to the Jew first, and then to the Greek. For in it there is the revelation of the righteousness of God from faith to faith: as it is said in the holy Writings, "The man who does righteousness will be living by his faith".

#### THE WRONGDOINGS OF MEN

For there is a revelation of the wrath of God from heaven against all the wrongdoing and evil thoughts of men who keep down what is true by wrongdoing; because the knowledge of God may be seen in them, God having made it clear to them. For from the first making of the world, those things of God which the eye is unable to see, that is, his eternal power and existence, are fully made clear, he having given the knowledge of them through the things which he has made, so that men have no reason for wrongdoing: because, having the knowledge of God, they did not give glory to God as God, and did not give praise, but their minds were full of foolish things, and their hearts, being without sense, were made dark. Seeming to be wise, they were in fact foolish, and by them the glory of the eternal God was changed and made into the image of man who is not eternal, and birds, and beasts, and things which go on the earth.

For this reason God gave them up to the evil desires of their hearts, working shame in their bodies with one another: because by them the true word of God was changed into that which is false, and they gave worship and honour to the thing which is made, and not to him who made it, to whom be blessing for ever. So be it.

For this reason God gave them up to evil passions, and their women were changing the natural use into one which is unnatural: and in the same way the men gave up the natural use of the woman and were burning in



their desire for one another, men doing shame with men, and getting in their bodies the right reward of their evil-doing.

And because they had not the mind to keep God in 28  
their knowledge, God gave them up to an evil mind, to  
do those things which are not right; being full of all 29  
wrongdoing, evil, desire for the goods of others, hate,  
envy, putting to death, fighting, deceit, cruel ways, evil  
talk and false statements about others; hated by God, 30  
full of pride, without respect, full of loud talk, given to  
evil inventions, not honouring father or mother, with- 31  
out knowledge, not true to their undertakings, unkind,  
having no mercy: who, though they have knowledge of 32  
the law of God, that the fate of those who do these things  
is death, not only go on doing these things themselves,  
but give approval to those who do them.

#### DOERS, NOT HEARERS

2 **S**o you have no reason, whoever you are, for judging: 1  
for in judging another you are judging yourself, for  
you do the same things. And we are conscious that 2  
God is a true judge against those who do such things.  
But you who are judging another for doing what you 3  
do yourself, are you hoping that God's decision will not  
take effect against you? Or is it nothing to you that God 4  
had pity on you, waiting and putting up with you for so  
long, not seeing that in his pity God's desire is to give  
you a change of heart? But by your hard and unchanged 5  
heart you are storing up wrath for yourself in the day  
of the revelation of God's judging in righteousness; who 6  
will give to every man his right reward: to those who 7  
go on with good works in the hope of glory and honour  
and salvation from death, he will give eternal life: but 8  
to those who, from a love of competition, are not guided  
by what is true, will come the heat of his wrath, trouble 9  
and sorrow on all whose works are evil, to the Jew first  
and then to the Greek; but glory and honour and peace 10

to all whose works are good, to the Jew first and then  
to the Greek: for one man is not different from another 11  
before God. All those who have done wrong without 12  
the law will get destruction without the law: and those  
who have done wrong under the law will have their  
punishment by the law; for it is not the hearers of the 13  
law who will be judged as having righteousness before  
God, but only the doers: for when the Gentiles without 14  
the law have a natural desire to do the things in the law,  
they are a law to themselves; because the work of the 15  
law is seen in their hearts, their sense of right and wrong  
giving witness to it, while their minds are at one time  
judging them and at another giving them approval; in 16  
the day when God will be a judge of the secrets of men,  
as it says in the good news of which I am a preacher,  
through Jesus Christ.

But as for you who have the name of Jew, and are 17  
resting on the law, and take pride in God, and have 18  
knowledge of his desires, and are a judge of the things  
which are different, having the learning of the law, in 19  
the belief that you are a guide to the blind, a light to  
those in the dark, a teacher of the foolish, having in the 20  
law the form of knowledge and of what is true; you who 21  
give teaching to others, do you give it to yourself? you  
who say that a man may not take what is not his, do  
you do it yourself? You who say that a man may not 22  
be untrue to his wife, are you true to yours? you who  
are a hater of images, do you do wrong to the house of  
God? You who take pride in the law, are you doing 23  
wrong to the honour of God by behaviour which is  
against the law? For the name of God is shamed among 24  
the Gentiles because of you, as it is said in the holy  
Writings. It is true that circumcision is of use if you 25  
keep the law, but if you go against the law it is as if you  
had it not. If those who have not circumcision keep 26  
the rules of the law, will it not be credited to them as  
circumcision? And they, by their keeping of the law 27  
without circumcision, will be judges of you, by whom

the law is broken though you have the letter of the law and circumcision. The true Jew is not one who is only <sup>28</sup> so publicly, and circumcision is not that which may be seen in the flesh: but he is a Jew who is a secret one, <sup>29</sup> whose circumcision is of the heart, in the spirit and not in the letter; whose praise is not from men, but from God.

## JEW S AND GENTILES

<sup>3</sup> **H**ow then is the Jew better off? or what profit is <sup>1</sup> there in circumcision? Much in every way: first <sup>2</sup> of all because the words of God were given to them. And if some have no faith, will that make the <sup>3</sup> faith of God of no effect? In no way: but let God be <sup>4</sup> true, though every man is seen to be untrue; as it is said in the Writings,

That your words may be seen to be true,  
And you may be seen to be right when you are judged.

But if the righteousness of God is supported by our <sup>5</sup> wrongdoing what is to be said? Is it wrong for God to be angry (as men may say)? In no way: because if it is <sup>6</sup> so, how is God able to be the judge of all the world? But if, because I am untrue, God being seen to be true <sup>7</sup> gets more glory, why am I to be judged as a sinner? Let us not do evil so that good may come (a statement <sup>8</sup> which we are falsely said by some to have made), because such behaviour will have its right punishment.

What then? are we worse off than they? In no way: <sup>9</sup> because we have before made it clear that Jews as well as Greeks are all under the power of sin; as is said in the <sup>10</sup> holy Writings,

There is not one who does righteousness;  
Not one who has the knowledge of what is right, <sup>11</sup>  
Not one who is a searcher after God;  
They have all gone out of the way, there is no profit <sup>12</sup>  
in any of them;

There is not one who does good, not so much as one:  
Their throat is like an open place of death;  
With their tongues they have said what is not true:  
The poison of snakes is under their lips:  
Whose mouth is full of curses and bitter words:  
Their feet are quick in running after blood;  
Destruction and trouble are in their ways;  
And of the way of peace they have no knowledge:  
There is no fear of God before their eyes.

Now, we have knowledge that what the law says is for those who are under the law, so that every mouth may be stopped, and all men may be judged by God: because by the works of the law no man is able to have righteousness in his eyes, for through the law comes the knowledge of sin. But now without the law there is a revelation of the righteousness of God, to which witness is given by the law and the prophets; that is, the righteousness of God through faith in Jesus Christ, to all those who have faith; and one man is not different from another, for all have done wrong and are far from the glory of God; and they may have righteousness put to their credit, freely, by his grace, through the salvation which is in Christ Jesus: whom God has put forward as the sign of his mercy, through faith, by his blood, to make clear his righteousness when, in his pity, God let the sins of earlier times go without punishment; and to make clear his righteousness now, so that he might himself be upright, and give righteousness to him who has faith in Jesus. What reason, then, is there for pride? It is shut out. By what sort of law? of works? No, but by a law of faith. For this reason, then, a man may get righteousness by faith without the works of the law. Or is God the God of Jews only? is he not in the same way the God of Gentiles? Yes, of Gentiles: if God is one; and he will give righteousness because of faith to those who have circumcision, and through faith to those who have not circumcision. Do we, then, through faith

make the law of no effect? in no way: but we make it clear that the law is important.

## THE FAITH OF ABRAHAM

4 **W**HAT, then, may we say that Abraham, our 1  
father after the flesh, has got? For if Abraham 2  
got righteousness by works, he has reason for  
pride; but not before God. But what does it say in the 3  
holy Writings? "And Abraham had faith in God, and  
it was put to his account as righteousness". Now, the 4  
reward is credited to him who does works, not as of  
grace but as a debt. But to him who without working 5  
has faith in him who gives righteousness to the evil-doer,  
his faith is put to his account as righteousness. As David 6  
says that there is a blessing on the man to whose account  
God puts righteousness without works, saying,

Happy are those who have forgiveness for their wrong- 7  
And whose sins are covered. [doing,  
Happy is the man against whom no sin is recorded 8  
by the Lord.

Is this blessing, then, for the circumcision only, or in 9  
the same way for those who have not circumcision? for  
we say that the faith of Abraham was put to his account  
as righteousness. How, then, was it judged? when he 10  
had circumcision, or when he had it not? Not when he  
had it, but when he did not have it: and he was given 11  
the sign of circumcision as a witness of the faith which  
he had before he got circumcision: so that he might be  
the father of all those who have faith, though they have  
not circumcision, and so that righteousness might be  
put to their account; and the father of circumcision to 12  
those who not only are of the circumcision, but who keep  
to the way of that faith which our father Abraham had  
before he got circumcision. For God's word, that the 13  
earth would be his heritage, was given to Abraham, not  
through the law, but through the righteousness of faith.

For if they who are of the law are the people who get the heritage, then faith is made of no use, and the word of God has no power; for the outcome of the law is wrath; but where there is no law it will not be broken. For this reason it is of faith, so that it may be through grace; and so that the word of God may be certain to all the seed; not only to that which is of the law, but to that which is of the faith of Abraham, who is the father of us all, (as it is said in the holy Writings, "I have made you a father of a number of nations") before him in whom he had faith, that is, God, who gives life to the dead, and to whom the things which are not are as if they were. Who without reason for hope, in faith went on hoping, so that he became the father of a number of nations, as it had been said, "So will your seed be". And not being feeble in faith though his body seemed to him little better than dead (he being about a hundred years old) and Sarah was no longer able to have children: still, he did not give up faith in the undertaking of God, but was made strong by faith, giving glory to God, and being certain that God was able to keep his word. For which reason it was put to his account as righteousness. Now, it was not because of him only that this was said, but for us in addition, to whose account it will be put, if we have faith in him who made Jesus our Lord come back again from the dead, who was put to death for our evil-doing, and came to life again so that we might have righteousness.

#### RIGHTEOUSNESS THROUGH FAITH

- 5 **F**OR which reason, because we have righteousness through faith, let us be at peace with God through our Lord Jesus Christ; through whom, in the same way, we have been able by faith to come to this grace in which we now are; and let us have joy in hope of the glory of God. And not only so, but let us have joy in our troubles: in the knowledge that trouble gives us the

power of waiting; and waiting gives experience; and 4  
experience, hope: and hope does not put to shame; 5  
because our hearts are full of the love of God through  
the Holy Spirit which is given to us. For when we were 6  
still without strength, at the right time Christ gave his  
life for evil-doers. Now it is hard for anyone to give 7  
his life even for an upright man, though it might be that  
for a good man someone would give his life. But God 8  
has made clear his love to us, in that, when we were still  
sinners, Christ gave his life for us. Much more, if we 9  
now have righteousness by his blood, will salvation from  
the wrath of God come to us through him. For if, when 10  
we were haters of God, the death of his Son made us at  
peace with him, much more, now that we are his friends,  
will we have salvation through his life; and not only so, 11  
but we have joy in God through our Lord Jesus Christ,  
through whom we are now at peace with God.

For this reason, as through one man sin came into 12  
existence, and death because of sin, and so death came  
to all men, because all have done evil: because, till the 13  
law came, sin was in existence, but sin is not put to the  
account of anyone when there is no law to be broken.  
But still death had power from Adam till Moses, even 14  
over those who had not done wrong like Adam, who is  
a picture of him who was to come. But the free-giving 15  
of God is not like the wrongdoing of man. For if, by  
the wrongdoing of one man death came to numbers of  
men, much more did the grace of God, and the free-giving  
by the grace of one man, Jesus Christ, come to men.  
And the free-giving has not the same effect as the sin 16  
of one: for the effect of one man's sin was punishment  
by the decision of God, but the free-giving had power  
to give righteousness to wrongdoers in great number.  
For, if by the wrongdoing of one, death was ruling 17  
through the one, much more will those to whom has  
come the wealth of grace and the giving of righteous-  
ness, be ruling in life through the one, even Jesus Christ.  
So then, as the effect of one act of wrongdoing was that 18

punishment came on all men, even so the effect of one act of righteousness was righteousness of life for all men. Because, as numbers of men became sinners through the wrongdoing of one man, even so will great numbers get righteousness through the keeping of the word of God by one man. And the law came in addition, to make wrongdoing worse; but where there was much sin, there was much more grace: that, as sin had power in death, so grace might have power through righteousness to eternal life through Jesus Christ our Lord.

## LIVING TO GOD IN CHRIST

6 **W**HAT may we say, then? Are we to go on in sin so that there may be more grace? In no way. How may we, who are dead to sin, be living in it any longer? Or are you without the knowledge that all we who had baptism into Christ Jesus, had baptism into his death? We have been placed with him among the dead through baptism into death: so that as Christ came again from the dead by the glory of the Father, we, in the same way, might be living in new life. For, if we have been made like him in his death, we will, in the same way, be like him in his coming to life again; being conscious that our old man was put to death on the cross with him, so that the body of sin might be put away, and we might no longer be servants to sin. Because he who is dead is free from sin. But if we are dead with Christ, we have faith that we will be living with him; having knowledge that because Christ has come back from the dead, he will never again go down to the dead; death has no more power over him. For his death was a death to sin, but his life now is a life which he is living to God. Even so see yourselves as dead to sin, but living to God in Christ Jesus.

For this cause let not sin be ruling in your body which is under the power of death, so that you give way to its desires; and do not give your bodies to sin as the



instruments of wrongdoing, but give yourselves to God, as those who are living from the dead, and your bodies as instruments of righteousness to God. For sin may 14 not have rule over you: because you are not under law, but under grace.

What then? are we to go on in sin because we are 15 not under law but under grace? Let it not be so. Are 16 you not conscious that you are the servants of him to whom you give yourselves to do his desire; if to sin, the end being death, or if to do the desire of God, the end being righteousness? But praise be to God that 17 though you were the servants of sin, you have now given yourselves freely to that form of teaching under which you were placed; and being made free from sin you have 18 been made the servants of righteousness. I am using 19 words in the way of men, because your flesh is feeble: as you gave your bodies as servants to what is unclean, and to evil to do evil, so now give them as servants 20 to righteousness to do what is holy. When you were 21 servants of sin you were free from righteousness. What fruit had you at that time in the things which are now a shame to you? for the end of such things is death. But 22 now, being free from sin, and having been made servants to God, you have your fruit in that which is holy, and the end is eternal life. For the reward of sin is death; 23 but what God freely gives is eternal life in Jesus Christ our Lord.

**I**s it not clear, my brothers (I am using an argument 1 to those who have knowledge of the law), that the law has power over a man as long as he is living? For the woman who has a husband is placed by the law 2 under the power of her husband as long as he is living; but if her husband is dead, she is free from the law of the husband. So if, while the husband is living, she is joined 3 to another man, she will get the name of one who is untrue to her husband: but if the husband is dead, she is free from the law, so that she is not untrue, even if

she takes another man. In the same way, my brothers, you were made dead to the law through the body of Christ, so that you might be joined to another, even to him who came again from the dead, so that we might give fruit to God. For when we were in the flesh, the evil passions which came into being through the law were working in our bodies to give the fruit of death. But now we are free from the law, having been made dead to that which had power over us; so that we are servants in the new way of the spirit, not in the old way of the letter.

#### THE LAW OF GOD AND THE LAW OF SIN

What then is to be said? Is the law sin? in no way. But I would not have had knowledge of sin but for the law: for I would not have been conscious of desire if the law had not said, "You may not have a desire for what is another's". But sin, taking its chance through that which was ordered by the law, was working in me every form of desire: because without the law sin is dead. And there was a time when I was living without the law: but when the law gave its orders, sin came to life and put me to death; and I made the discovery that the law whose purpose was to give life had become a cause of death: for I was tricked and put to death by sin, which took its chance through the law. But the law is holy, and its orders are holy, upright and good. Was then that which is good, death to me? in no way. But the purpose was that sin might be seen to be sin by working death to me through that which is good; so that through the orders of the law sin might seem much more evil. For we are conscious that the law is of the spirit; but I am of the flesh, given into the power of sin. And I have no clear knowledge of what I am doing, for that which I have a mind to do, I do not, but what I have hate for, that I do. But, if I do that which I have no mind to do, I am in agreement with the law that it is

good. So it is no longer I who do it, but the sin living 17  
 in me. For I am conscious that in me, that is, in my 18  
 flesh, there is nothing good: I have the mind but not  
 the power to do what is right. For the good which I 19  
 have a mind to do, I do not: but the evil which I have  
 no mind to do, that I do. But if I do what I have no 20  
 mind to do, it is no longer I who do it, but the sin living  
 in me. So I see a law that, though I have a mind to do 21  
 good, evil is present in me. In my heart I take pleasure 22  
 in the law of God, but I see another law in my body, 23  
 working against the law of my mind, and making me  
 the servant of the law of sin which is in my flesh. How 24  
 unhappy am I! who will make me free from the body of  
 this death? I give praise to God through Jesus Christ 25  
 our Lord. So with my mind I am a servant to the law  
 of God, but with my flesh to the law of sin.

#### THE SPIRIT OF CHRIST

**F**OR this cause those who are in Christ Jesus will not 1  
 be judged as sinners. For the law of the spirit of 2  
 life in Christ Jesus has made me free from the law  
 of sin and death. For what the law was not able to do 3  
 because it was feeble through the flesh, God, sending  
 his Son in the image of the evil flesh, and as an offering  
 for sin, gave his decision against sin in the flesh: so that 4  
 what was ordered by the law might be done in us, who  
 are living, not in the way of the flesh, but in the way of  
 the spirit. For those who are living in the way of the 5  
 flesh give their minds to the things of the flesh, but those  
 who go in the way of the spirit, to the things of the  
 spirit. For the mind of the flesh is death, but the mind 6  
 of the spirit is life and peace: because the mind of the 7  
 flesh is opposite to God; it is not under the law of God,  
 and is not able to be: so that those who are in the flesh 8  
 are not able to give pleasure to God. You are not in the 9  
 flesh but in the spirit, if the spirit of God is in you. But  
 if any man has not the spirit of Christ he is not one of

his. And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him who made Jesus come again from the dead is in you, he who made Christ Jesus come again from the dead will in the same way, through his spirit which is in you, give life to your bodies which now are under the power of death.

So then, my brothers, we are in debt, not to the flesh to be living in the way of the flesh: for if you go in the way of the flesh, death will come on you; but if by the spirit you put to death the works of the body, you will have life. And all those who are guided by the Spirit of God are sons of God. For you did not get the spirit of servants again to put you in fear, but the spirit of sons was given to you, by which we say, "*Abba*, Father". The Spirit is witness with our spirit that we are children of God: and if we are children, we have a right to a part in the heritage; a part in the things of God, together with Christ; so that if we have a part in his pain, we will in the same way have a part in his glory.

I am of the opinion that there is no comparison between the pain of this present time and the glory which we will see in the future. For the strong desire of all things which are made is waiting for the revelation of the sons of God. For everything which is made was put under the power of change, not by its desire, but by him who made it so, in hope that all things will be made free from the power of death and will have a part with the free children of God in glory. For we are conscious that all things are weeping and sorrowing in pain together till now. And not only so, but we who have the first fruits of the Spirit, even we have sorrow in our minds, waiting for the time when we will take our place as sons, that is, the salvation of our bodies. For our salvation is by hope: but hope which is seen is not hope: for who is hoping for what he sees? But if we have hope for that which we see not, then we will be able to go on waiting for it.

And in the same way the Spirit is a help to our feeble 26  
 hearts: for we are not able to make prayer to God in the  
 right way; but the Spirit puts our desires into words  
 which are not in our power to say; and he who is the 27  
 searcher of hearts has knowledge of the mind of the  
 Spirit, because he is making prayers for the saints in  
 agreement with the mind of God. And we are conscious 28  
 that all things are working together for good to those  
 who have love for God, and have been marked out by  
 his purpose. Because those of whom he had knowledge 29  
 before they came into existence, were marked out by  
 him to be made like his Son, so that he might be the first  
 among a band of brothers: and those who were marked 30  
 out by him were named; and those who were named  
 were given righteousness; and to those to whom he gave  
 righteousness, in the same way he gave glory.

What may we say about these things? If God is for 31  
 us, who is against us? He who did not keep back his 32  
 only Son, but gave him up for us all, will he not with him  
 freely give us all things? Who will say anything against 33  
 the saints of God? It is God who makes us clear from  
 evil; who will give a decision against us? It is Christ 34  
 Jesus who not only was put to death, but came again  
 from the dead, who is now at the right hand of God,  
 taking our part. Who will come between us and the 35  
 love of Christ? Will trouble, or pain, or cruel acts, or  
 the need of food, or of clothing, or danger, or the sword?  
 As it is said in the holy Writings, 36

Because of you we are put to death every day;  
 We are like sheep ready for destruction.

But we are able to overcome all these things and more 37  
 through his love. For I am certain that not death, or 38  
 life, or angels, or rulers, or things present, or things to  
 come, or powers, or things on high, or things under the 39  
 earth, or anything which is made, will be able to come  
 between us and the love of God which is in Christ Jesus  
 our Lord.

## THE SEED OF ABRAHAM

9 **I** SAY what is true in Christ, and not what is false, my 1  
mind giving witness with me in the Holy Spirit, that 2  
I am full of sorrow and pain without end. For I have 3  
a desire to take on myself the curse for my brothers, my  
family in the flesh: who are Israelites: who have the 4  
place of sons, and the glory, and the agreements with  
God, and the giving of the law, and the worship, and  
the hope offered by God; whose are the fathers, and of 5  
whom came Christ in the flesh, who is over all, God, to  
whom be blessing for ever. So be it. But it is not as if 6  
the word of God was of no effect. For they are not all  
Israel, who are of Israel: and they are not all children 7  
because they are the seed of Abraham; but, "In Isaac  
will your seed be named". That is, it is not the children 8  
of the flesh, but the children of God's undertaking who  
are named as the seed. For this is the word of God's 9  
undertaking, "At this time will I come, and Sarah will  
have a son". And not only so, but Rebecca being about 10  
to have a child by our father Isaac—before the children 11  
had come into existence, or had done anything good or  
bad, in order that God's purpose and his selection might  
be effected, not by works, but by him whose purpose it is,  
it was said to her, "The older will be the servant of the 12  
younger". Even as it is said, "I had love for Jacob, 13  
but for Esau I had hate".

What may we say then? Is God not upright? Let it 14  
not be said. For he says to Moses, "I will have mercy 15  
on whom I will have mercy, and pity on whom I will  
have pity". So then, it is not by the desire or by the 16  
attempt of man, but by the mercy of God. For the holy 17  
Writings say to Pharaoh, "For this same purpose did  
I put you on high, so that I might make my power seen  
in you, and that there might be knowledge of my name  
through all the earth". So then, at his pleasure he has 18  
mercy on a man, and at his pleasure he makes the heart  
hard.

But you will say to me, "Why does he still make us 19  
 responsible? Who is able to go against his purpose?"  
 But, O man, who are you, to make answer against God? 20  
 May the thing which is made say to him who made it,  
 "Why did you make me so?" Or has not the potter 21  
 the right to make out of one part of his earth a vessel for  
 honour, and out of another a vessel for shame? What 22  
 if God, desiring to let his wrath and his power be seen,  
 for a long time put up with the vessels of wrath which  
 were ready for destruction: and that he might make 23  
 clear the wealth of his glory to vessels of mercy, which  
 he had before made ready for glory, even us, who were 24  
 marked out by him, not only from the Jews, but from  
 the Gentiles? As he says in Hosea, 25

They will be named my people who were not my people,  
 And she will be loved' who was not loved.

And in the place where it was said to them, 'You are 26  
 not my people,'

There they will be named the sons of the living God.

And Isaiah says about Israel, "Even if the number of 27  
 the children of Israel is as the sand of the sea, only a  
 small part will get salvation: for the Lord will give effect 28  
 to his word on the earth, putting an end to it and cutting  
 it short". And, as Isaiah had said before, 29

If the Lord of armies had not given us a seed,  
 We would have been like Sodom and Gomorrah.

What then may we say? That the nations who did 30  
 not go after righteousness have got righteousness, even  
 the righteousness which is of faith: but Israel, going 31  
 after a law of righteousness, did not get it. Why? 32  
 Because they were not searching for it by faith, but by  
 works. They came up against the stone which was in  
 the way; as it is said, 33

See, I am putting in Zion a stone causing a fall, and  
 a rock in the way:

But he who has faith in him will not be put to shame.

## THE SAME LORD OF ALL

10 **B**ROTHERS, my heart's desire and my prayer to God 1  
 for them is, that they may get salvation. For I give 2  
 witness of them that they have a strong desire 3  
 for God, but not with knowledge. Because, not having 4  
 knowledge of God's righteousness, and desiring to give 5  
 effect to their righteousness, they have not put them- 6  
 selves under the righteousness of God. For Christ is the 7  
 end of the law for righteousness to everyone who has 8  
 faith. For Moses says that the man who does the 9  
 righteousness which is of the law will get life by it. 10  
 But the righteousness which is of faith says these words, 11  
 "Say not in your heart, 'Who will go up to heaven?' 12  
 (that is, to make Christ come down:) or, 'Who will go 13  
 down into the deep?' (that is, to make Christ come again 14  
 from the dead:)" but what does it say? "The word is 15  
 near you, in your mouth and in your heart": that is, the 16  
 word of faith of which we are the preachers: because, if 17  
 you say with your mouth that Jesus is Lord, and have 18  
 faith in your heart that God has made him come back 19  
 from the dead, you will have salvation: for with the 20  
 heart man has faith to get righteousness, and with the 21  
 mouth he says that Jesus is Lord to get salvation. 22  
 Because it is said in the holy Writings, "Whoever has 23  
 faith in him will not be shamed". And the Jew is not 24  
 different from the Greek: for there is the same Lord of 25  
 all, who is good to all who have hope in his name: 26  
 because, "Whoever will give worship to the name of 27  
 the Lord will get salvation". But how will they give 28  
 worship to him in whom they have no faith? and how 29  
 will they have faith in him of whom they have not had 30  
 news? and how will they have news without a preacher? 31  
 And how will there be preachers if they are not sent? 32  
 as it is said, "How beautiful are the feet of those who 33  
 give the glad news of good things".

But they have not all given ear to the good news. For 34  
 Isaiah says, "Lord, who has had faith in our word?"



So faith comes by hearing, and hearing by the word of 17  
Christ. But I say, Did not the word come to their ears? 18  
Yes, certainly:

Their sound has gone out into all the earth,  
And their words to the ends of the world.

But I say, Had Israel no knowledge? First Moses says, 19

You will be moved to envy by that which is not a  
nation,  
And by a foolish people I will make you angry.

And Isaiah says without fear, 20

Those who were not searching for me made discovery  
of me;  
And I was seen by those whose hearts were turned  
away from me.

But about Israel he says, "All the day my hands have 21  
been stretched out to a people whose hearts were turned  
away, and who put themselves against my word".

So I say, Has God put his people on one side? Let 1  
there be no such thought. For I am of Israel, of the  
seed of Abraham, of the tribe of Benjamin. God has 2  
not put away the people of his selection. Or have you  
no knowledge of what is said about Elijah in the holy  
Writings? how he says words to God against Israel,  
"Lord, they have put your prophets to death, and made 3  
waste your altars, and now I am the last, and they are  
searching for me to take away my life". But what 4  
answer does God make to him? "I have still seven  
thousand men whose knees have not been bent to Baal."  
In the same way, there are at this present time some 5  
who are marked out by the selection of grace. But if it 6  
is of grace, then it is no longer of works: or grace would  
not be grace. What then? That which Israel was 7  
searching for he did not get, but those of the selection  
got it and the rest were made hard. As it was said in 8

the holy Writings, "God gave them a spirit of sleep, eyes which might not see, and ears which have no hearing," to this day. And David says,

Let their table be made a net for taking them,  
And a stone in their way, and a punishment:  
. Let their eyes be made dark so that they may not see,  
And let their back be bent down at all times.

So I say, Were their steps made hard in order that they might have a fall? In no way; but by their fall salvation has come to the Gentiles, so that they might be moved to envy. Now, if their fall is the wealth of the world, and their loss the wealth of the Gentiles, how much greater will be the glory when they are made full?

#### THE APOSTLE OF THE GENTILES

But I say to you, Gentiles, in so far as I am the Apostle of the Gentiles, I make much of my position: if in any way those who are of my flesh may be moved to envy, so that some of them may get salvation by me. For, if by their putting away, the rest of men have been made friends with God, what will their coming back again be, but life from the dead? And if the first fruit is holy, so is the mass: and if the root is holy, so are the branches. But if some of the branches were broken off, and you, an olive-tree of the fields, were put in among them, and were given a part with them in the root by which the olive-tree is made fertile; do not be uplifted in pride over the branches: because it is not you who are the support of the root, but it is by the root that you are supported. You will say, "Branches were broken off so that I might be put in". Truly, because they had no faith they were broken off, and you have your place by reason of your faith. Do not be high-minded, but have fear; for, if God did not have mercy on the natural branches, he will not have mercy on you. See then that God is good, but his rules are fixed: to those who were

put away he was hard, but to you he has been good, on the condition that you keep in his mercy; if not, you will be cut off as they were. And they, if they do not go on 23 without faith, will be united to the tree again, because God is able to put them in again. For if you were cut 24 out of a field olive-tree, and against the natural use were united to a good olive-tree, how much more will these, the natural branches, be united again with the olive-tree which was theirs?

For it is my desire, brothers, that this secret may be 25 clear to you, so that you may not have pride in your knowledge, that Israel has been made hard in part, till all the Gentiles have come in; and so all Israel will get 26 salvation: as it is said in the holy Writings,

There will come out of Zion the One who makes free;  
By him wrongdoing will be taken away from Jacob:  
And this is my agreement with them, 27  
When I will take away their sins.

As far as the good news is in question, they are cut off 28 from God on account of you, but as far as the selection is in question, they are loved on account of the fathers. Because God's selection and his mercies may not be 29 changed. For as you, in time past, were not under the rule of God, but now have got mercy through their 30 turning away, so in the same way these have gone against the orders of God, so that by the mercy given 31 to you they may now get mercy. For God has let them all go against his orders, so that he might have mercy 32 on them all.

O how deep is the wealth of the wisdom and know- 33 ledge of God! no one is able to make discovery of his decisions, and his ways may not be searched out. Who 34 has knowledge of the mind of the Lord? or who has taken part in his purposes? Or who has first given to 35 him, and it will be given back to him again? For of him, and through him, and to him, are all things. To him be 36 the glory for ever. So be it.

12 **F**OR this reason I make request to you, brothers, by the mercies of God, that you will give your bodies as a living offering, holy, pleasing to God, which is the worship it is right for you to give him. And let not your behaviour be like that of this world, but be changed and made new in mind, so that by experience you may have knowledge of the good and pleasing and complete purpose of God.

#### DIFFERENT QUALITIES

But I say to every one of you, through the grace given to me, not to have an over-high opinion of himself, but to have wise thoughts, as God has given to every one a measure of faith. For, as we have a number of parts in one body, but all the parts have not the same use, so we, though we are a number of persons, are one body in Christ, and are dependent on one another; and having different qualities by reason of the grace given to us, such as the quality of a prophet, let it be made use of in relation to the measure of our faith; or the position of a Deacon of the church, let a man give himself to it; or he who has the power of teaching, let him make use of it; he who has the power of comforting, let him do so; he who gives, let him give freely; he who has the power of ruling, let him do it with a serious mind; he who has mercy on others, let it be with joy. Let love be without deceit. Be haters of what is evil; keep your minds fixed on what is good. Be kind to one another with a brother's love, putting others before yourselves in honour; be not slow in your work, but be quick in spirit, as the Lord's servants; being glad in hope; quiet in trouble; at all times given to prayer; giving to the needs of the saints; ready to take people into your houses. Give blessing and not curses to those who are cruel to you. Take part in the joy of those who are glad, and in the grief of those who are sorrowing. Be in agreement with one another. Do not have high thoughts, but keep company with those

of low position. Do not have a high opinion of yourselves. Do not give evil for evil to any man. Let all <sup>17</sup> your business be well ordered in the eyes of all men. As far as is possible for you, be at peace with all men. <sup>18</sup> Do not give punishment for wrongs done to you, dear <sup>19</sup> brothers, but give way to the wrath of God; for it is said in the holy Writings, "Punishment is mine, I will give reward, says the Lord". But if one who has hate for <sup>20</sup> you is in need of food, or of drink, give it to him, for in so doing you will put coals of fire on his head. Do not <sup>21</sup> let evil overcome you; but overcome evil by good.

## THE HIGHER POWERS

**L**ET everyone put himself under the authority of the <sup>1</sup> higher powers, because there is no power which is not of God, and all powers are ordered by God. For which reason everyone who puts himself against the <sup>2</sup> authority puts himself against the order of God: and those who are against it will get punishment for themselves. For rulers are not a cause of fear to the good work but <sup>3</sup> to the evil. If you would have no fear of the authority, do good and you will have praise; for he is the servant <sup>4</sup> of God to you for good. But if you do evil, have fear; for the sword is not in his hand for nothing: he is God's servant, making God's punishment come on the evil-doer. So put yourselves under the authority, not <sup>5</sup> for fear of wrath, but because you have the knowledge of what is right. For the same reason, make payment of <sup>6</sup> taxes; because the authority is God's servant, to take care of such things at all times. Give to all what is <sup>7</sup> their right: taxes to him whose they are, payment to him whose right it is, fear to whom fear, honour to whom honour is to be given.

Be in debt for nothing, but to have love for one <sup>8</sup> another: for he who has love for his neighbour has kept all the law. And this, "Do not be untrue in married <sup>9</sup> life, Do not put to death, Do not take what is another's,

Do not have desire for what is another's," and if there is any other order, it is covered by this word, "Have love for your neighbour as for yourself". Love does no wrong to his neighbour: so love makes the law complete.

See then that the time has come for you to be awake from sleep: for now is your salvation nearer than when you first had faith. The night is far gone, and the day is near; so let us put off the works of the dark, arming ourselves with light; with right behaviour as in the day; not in pleasure-making and drinking, not in bad company and unclean behaviour, not in fighting and envy. But put on the Lord Jesus Christ, and do not take thought for the flesh to do its desires.

14 **D**o not put on one side him who is feeble in faith, and do not put him in doubt by your reasonings. One man has faith to take all things as food: another who is feeble in faith takes only green food. Let not him who takes food have a low opinion of him who does not: and let not him who does not take food be a judge of him who does; for he has God's approval. Who are you to make yourself a judge of another man's servant? it is to his master that he is responsible for good or bad. Yes, his place will be safe, because the Lord is able to keep him from falling. This man puts one day before another: to that man they are the same. Let every man be certain in his mind. He who keeps the day, keeps it to the Lord: and he who takes food, takes it as to the Lord, for he gives praise to God; and he who does not take food, to the Lord he takes it not, and gives praise to God. For every man's life and every man's death has a relation to others as well as to himself. As long as we have life we are living to the Lord; or if we give up our life it is to the Lord; so if we are living, or if our life comes to an end, we are the Lord's. And for this purpose Christ went into death and came back again, that he might be the Lord of the dead and of the living. But you, why do you make yourself your brother's judge?

or again, why have you no respect for your brother? because we will all have to take our place before God as our judge. For it is said in the holy Writings, 11

By my life, says the Lord, to me every knee will be bent,

And every tongue will give worship to God.

So every one of us will have to give an account of himself 12 to God.

#### NOTHING UNCLEAN IN ITSELF

Then let us not be judges of one another any longer: 13 but keep this in mind, that no man is to make it hard for his brother, or give him cause for doubting. I am 14 conscious of this, and am certain in the Lord Jesus, that nothing is unclean in itself; but for the man in whose opinion it is unclean, for him it is unclean. And if 15 because of food your brother is troubled, then you are no longer going on in the way of love. Do not let your food be destruction to him for whom Christ went into death. Let it not be possible for men to say evil about 16 your good: for the kingdom of God is not food and drink, 17 but righteousness and peace and joy in the Holy Spirit. And he who in these things is Christ's servant, is 18 pleasing to God and has the approval of men. So then, 19 let us go after the things which make peace, and the things by which we may be a help to one another. Do 20 not let the work of God come to nothing on account of food. All things are certainly clean; but it is evil for that man who by taking food makes it hard for another. It is better not to take meat, or wine, or to do anything 21 which might be a cause of trouble to your brother. The 22 faith which you have, have it to yourself before God. Happy is the man who is not judged by that to which he gives approval. But he who is in doubt is judged if he 23 takes food, because he does it not in faith; and whatever is not of faith is sin.

## "TAKE ONE ANOTHER TO YOUR HEARTS"

15 **W**E who are strong have to be a support to the feeble, and not give pleasure to ourselves. Let every one of us give pleasure to his neighbour for his good, to make him strong. For Christ did not give pleasure to himself, but, as it is said, "The bitter words of those who were angry with you came on me". Now those things which were put down in writing before our time were for our learning, so that through quiet waiting and through the comfort of the holy Writings we might have hope. Now may the God who gives comfort and strength in waiting make you of the same mind with one another in harmony with Christ Jesus: so that with one mouth you may give glory to the God and Father of our Lord Jesus Christ. So then, take one another to your hearts, as Christ took us, to the glory of God. Now I say that Christ has been made a servant of the circumcision to give effect to the undertakings given by God to the fathers, and so that the Gentiles might give glory to God for his mercy; as it is said,

For this reason I will give praise to you among the Gentiles,

And I will make a song to your name.

And again he says,

Take part, you Gentiles, in the joy of his people.

And again,

Give praise to the Lord, all you Gentiles;

And let all the nations give praise to him.

And again Isaiah says,

There will be the root of Jesse,

And he who comes to be the ruler over the Gentiles;

In him will the Gentiles put their hope.

Now may the God of hope make you full of joy and



peace through faith, so that all hope may be yours in the power of the Holy Spirit.

And I myself am certain of you, brothers, that you 14  
are full of what is good, complete in all knowledge, able  
to give direction to one another. But I have, in some 15  
measure, less fear in writing to you to put these things  
before you again, because of the grace which was given  
to me by God, to be a servant of Christ Jesus to the 16  
Gentiles, doing the work of a priest in the good news  
of God, so that the offering of the Gentiles might be  
pleasing to God, being made holy by the Holy Spirit.  
So I have pride in Christ Jesus in the things which are 17  
God's. And I will keep myself from talking of anything 18  
but those things which Christ has done by me to put the  
Gentiles under his rule in word and in act, by signs and 19  
wonders, in the power of the Holy Spirit; so that from  
Jerusalem and round about as far as Illyricum I have  
given all the good news of Christ; making it my purpose 20  
not to take the good news where Christ was named, so  
that my work might not be resting on that of others;  
but as it is said in the holy Writings, 21

They will see, to whom the news of him had not been  
given, [knowledge.

And those to whose ears it had not come will have

For which reason I was frequently kept from coming to 22  
you: but now, having no longer any place in these parts 23  
and having had for a number of years a great desire to  
come to you, whenever I go to Spain (for it is my hope 24  
to see you on my way, and to be sent on there by you,  
if first I may in some measure have been comforted by  
your company)—but now I go to Jerusalem, taking help 25  
for the saints. For it has been the good pleasure of those 26  
of Macedonia and Achaia to send a certain amount of  
money for the poor among the saints at Jerusalem. Yes, 27  
it has been their good pleasure; and they are in their  
debt. For if the Gentiles have had a part in the things  
of the Spirit which were theirs, it is right for them, in

the same way, to give them help in the things of the flesh. So when I have done this, and have given them <sup>28</sup> this fruit of love, I will go on by you into Spain. And <sup>29</sup> I am certain that when I come, I will be full of the blessing of Christ.

Now I make request to you, brothers, by our Lord <sup>30</sup> Jesus Christ, and by the love of the Spirit, that you will be working together with me in your prayers to God for me; so that I may be kept safe from those in Judaea <sup>31</sup> who have not put themselves under the rule of God, and that the help which I am taking for Jerusalem may be pleasing to the saints; so that I may come to you in joy <sup>32</sup> by the good pleasure of God, and have rest with you. Now may the God of peace be with you all. So be it. <sup>33</sup>

<sup>16</sup> **I**T is my desire to say a good word for Phoebe, who <sup>1</sup> is a servant of the church in Cenchreae: that you will <sup>2</sup> take her in kindly, after the way of the saints, as one who is the Lord's, and give her help in anything in which she may have need of you: because she has been a help to a great number and to myself.

Give my love to Prisca and Aquila, workers with <sup>3</sup> me in Christ Jesus, who for my life put their necks in <sup>4</sup> danger; to whom not only I but all the churches of the Gentiles are in debt: and say a kind word to the church <sup>5</sup> which is in their house. Give my love to my dear Epānetus, who is the first fruit of Asia to Christ. Give <sup>6</sup> my love to Mary, who gave much care to you. Give <sup>7</sup> my love to Andronicus and Junia, my relations, who were in prison with me, who are noted among the Apostles, and who were in Christ before me. Give my <sup>8</sup> love to Ampliatus, who is dear to me in the Lord. Give <sup>9</sup> my love to Urbanus, a worker in Christ with us, and to my dear Stachys. Give my love to Apelles, who has the <sup>10</sup> approval of Christ. Say a kind word to those who are of the house of Aristobulus. Give my love to Herodion, <sup>11</sup> my relation. Say a kind word to those of the house of Narcissus, who are in the Lord. Give my love to <sup>1</sup>

Tryphaena and Tryphosa, workers in the Lord. Give my love to my dear Persis, who did much work in the Lord. Give my love to Rufus, one of the Lord's selection, 13 and to his mother and mine. Give my love to Asyncritus, 14 Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. Give my love to Philologus and 15 Julia, Nereus and his sister, and Olympas, and all the saints who are with them. Give one another a holy kiss. 16 All the churches of Christ send their love to you.

Now, it is my desire, brothers, that you will take note 17 of those who are causing division and trouble among you, quite against the teaching which was given to you: and keep away from them. For such people are not servants 18 of the Lord Christ, but of their stomachs; and by their smooth and well-said words the hearts of those who have no knowledge of evil are tricked. For all have 19 knowledge of how you do what you are ordered. For this reason I have joy in you, but it is my desire that you may be wise in what is good, and without knowledge of evil. And the God of peace will be crushing 20 Satan under your feet before long.

The grace of our Lord Jesus Christ be with you.

Timothy, who is working with me, sends his love to 21 you, so do Lucius and Jason and Sosipater, my relations. I, Tertius, who have done the writing of this letter, send 22 love in the Lord. Gaius, with whom I am living, whose 23 house is open to all the church, sends his love, so does Erastus, the manager of the accounts of the town, and Quartus, the brother.

Now to him who is able to make you strong in agree- 25 ment with the good news which I gave you and the preaching of Jesus Christ, in the light of the revelation of that secret which has been kept through times eternal, but 26 is now made clear; and by the writings of the prophets, by the order of the eternal God, the knowledge of it has been given to all the nations, so that they may come under the rule of the faith; to the only wise God, through 27 Jesus Christ, be the glory for ever. So be it.

# THE FIRST LETTER OF PAUL TO THE CORINTHIANS

1 **P**AUL, an Apostle of Jesus Christ by the purpose 1  
of God, and Sosthenes the brother, to the church 2  
of God which 'is in Corinth, to those who have  
been made holy in Christ Jesus, saints by the selection  
of God, with all those who in every place give honour  
to the name of our Lord Jesus Christ, their Lord and  
ours: Grace to you and peace from God our Father and 3  
the Lord Jesus Christ.

I give praise to my God for you at all times, because 4  
of the grace of God which has been given to you in Christ  
Jesus; so that in him you have wealth in all things, in 5  
word and in knowledge of every sort; even as the witness 6  
of the Christ has been made certain among you: so that 7  
having every grace you are living in the hope of the  
revelation of our Lord Jesus Christ; who will give you 8  
strength to the end, to be free from all sin in the day of  
our Lord Jesus Christ. God is true, through whom you 9  
have been given a part with his son, Jesus Christ our  
Lord.

## DIVISIONS IN THE CHURCH

Now I make request to you, my brothers, in the name 10  
of our Lord Jesus Christ, that you will all say the same  
thing, and that there may be no divisions among you,  
so that you may be in complete agreement, in the same  
mind and in the same opinion. Because it has come to 11  
my knowledge through those of the house of Chloe, that  
there are divisions among you, my brothers. That is, 12  
that some of you say, "I am of Paul"; some say, "I am  
of Apollos"; some say, "I am of Cephas"; and some

say, "I am Christ's". Is there a division in Christ? <sup>13</sup>  
was Paul nailed to the cross for you? or were you given  
baptism in the name of Paul? I give praise to God that <sup>14</sup>  
not one of you had baptism from me, but Crispus and  
Gaius; so that no one may be able to say that you had <sup>15</sup>  
baptism in my name. And I gave baptism to the house <sup>16</sup>  
of Stephanas; but I am not certain that any others had  
baptism from me. For Christ sent me, not to give <sup>17</sup>  
baptism, but to be a preacher of the good news: not  
with wise words, for fear that the cross of Christ might  
be made of no value.

For the word of the cross seems foolish to those who <sup>18</sup>  
are on the way to destruction; but to us who are on the  
way to salvation it is the power of God. As it says in <sup>19</sup>  
the holy Writings,

I will put an end to the wisdom of the wise,  
And will put on one side the designs of those who  
have knowledge.

Where is the wise? where is he who has knowledge of <sup>20</sup>  
the law? where is the man of this world who has a love  
of discussion? has not God made foolish the wisdom of  
this world? For because, by the purpose of God, the <sup>21</sup>  
world, with all its wisdom, had not the knowledge of  
God, it was God's pleasure, by so foolish a thing as  
preaching, to give salvation to those who had faith in  
him. Seeing that the Jews make request for signs, and <sup>22</sup>  
the Greeks are looking for knowledge: but we give the <sup>23</sup>  
good news of Christ on the cross, a hard thing to the  
Jews, and a foolish thing to the Gentiles; but to those <sup>24</sup>  
of God's selection, Jews and Greeks, Christ is the power  
and the wisdom of God. Because what seems foolish in <sup>25</sup>  
God is wiser than men; and what seems feeble in God  
is stronger than men.

For you see God's design for you, my brothers, that <sup>26</sup>  
he has not taken a great number of the wise after the  
flesh, not the strong, not the noble: but God made <sup>27</sup>  
selection of the foolish things of this world so that he

might put the wise to shame; and the feeble things that he might put to shame the strong; and the low things <sup>28</sup> of the world, and the things without honour, did God make selection of, yes, even the things which are not, so that he might make as nothing the things which are: so that no flesh might have glory before God. <sup>29</sup> But God has given you a place in Christ Jesus, through <sup>30</sup> whom God has given us wisdom and righteousness and salvation, and made us holy: so that, as it is said in the <sup>31</sup> holy Writings, "Whoever has a desire for glory, let his glory be in the Lord".

#### THE POWER AND WISDOM OF GOD

<sup>2</sup> **A**ND when I came to you, my brothers, I did not <sup>1</sup> come with wise words of knowledge, putting before you the secret of God. For I had made the <sup>2</sup> decision to have knowledge of nothing among you but only of Jesus Christ on the cross. And I was with you <sup>3</sup> without strength, in fear and in doubt. And in my <sup>4</sup> preaching there were no honeyed words of wisdom, but I was dependent on the power of the Spirit to make it clear to you: so that your faith might be based not on <sup>5</sup> man's wisdom but on the power of God.

But still we have wisdom for those who are complete <sup>6</sup> in knowledge, though not the wisdom of this world, and not of the rulers of this world, who are coming to nothing: but we give the news of the secret wisdom of <sup>7</sup> God, which he had kept in store before the world came into existence, for our glory; of which not one of the <sup>8</sup> rulers of this world had knowledge: for if they had, they would not have put the Lord of glory on the cross; but <sup>9</sup> as it says in the holy Writings,

Things which the eye saw not,  
And which had not come to the ears or into the heart  
of man,  
Such things as God has made ready for those who have  
love for him.

But God has given us the revelation of these things 10  
through his Spirit, for the Spirit makes search into  
all things, even the deep things of God. For who has 11  
knowledge of the things of a man but the spirit of the  
man which is in him? in the same way, no one has  
knowledge of the things of God but the Spirit of God.  
But we have not the spirit of the world, but the spirit 12  
which comes from God, so that we may have knowledge  
of the things which are freely given to us by God. And 13  
these are the things which we say, not in the language  
of man's wisdom, but in words given to us by the Spirit,  
judging the things of the spirit by the help of the Spirit.  
For the natural man is not able to take in the things of 14  
the Spirit of God: for they seem foolish to him, and he  
is not able to have knowledge of them, because such  
knowledge comes only through the Spirit. But he who 15  
has the Spirit, though judging all things, is himself  
judged by no one. For who has knowledge of the mind 16  
of the Lord, so as to be his teacher? But we have the  
mind of Christ.

## WORKERS WITH GOD

**A**ND the teaching I gave you, my brothers, was such 1  
as I was able to give, not to those who have the  
Spirit, but to those who are still in the flesh, even  
to children in Christ. I gave you milk and not meat, 2  
because you were, then, unable to take it, and even now  
you are not able; because you are still in the flesh: for 3  
when there is envy and division among you, are you not  
still walking after the way of the flesh, even as natural  
men? For when one says, "I am of Paul"; and another 4  
says, "I am of Apollos"; are you not talking like natural  
men? What then is Apollos? and what is Paul? They 5  
are but servants who gave you the good news as God  
gave it to them. I did the planting, Apollos did the 6  
watering, but God gave the increase. So then the 7  
planter is nothing, and the waterer is nothing; but God

who gives the increase. Now the planter and the waterer are working for the same end: but they will have their separate rewards in the measure of their work. For we are workers with God: you are God's planting, God's building.

In the measure of the grace given to me, I, as a wise master-builder, have put the base in position, and another goes on building on it. But let every man take care what he puts on it. For there is no other base for the building but that which has been put down, which is Jesus Christ. But on the base a man may put gold, silver, stones of great price, wood, dry grass, cut stems; every man's work will be made clear in that day, because it will be tested by fire; and the fire itself will make clear the quality of every man's work. If any man's work comes through the test, he will have a reward. If the fire puts an end to any man's work, it will be his loss: but he will get salvation himself, though as by fire.

Do you not see that you are God's holy house, and that the Spirit of God has his place in you? If anyone makes the house of God unclean, God will put an end to him; for the house of God is holy, and you are his house.

Let no man have a false idea. If any man seems to himself to be wise among you, let him become foolish, so that he may be wise. For the wisdom of this world is foolish before God. As it is said in the holy Writings, "He who takes the wise in their secret designs": and again, "The Lord has knowledge of the reasonings of the wise, that they are nothing". So let no one take pride in men. For all things are yours; Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's.



## SERVANTS OF CHRIST

4 **L**ET us be judged as servants of Christ, and as those 1  
 who are responsible for the secret things of God. 2  
 And it is right for such servants to be safe persons. 2  
 But it is a small thing to me that I am judged by you or 3  
 by man's judging; I am not even a judge of myself. For 4  
 I am not conscious of any wrong in myself; but this does  
 not make me clear, for it is the Lord who is my judge.  
 For this reason let there be no judging before the time, 5  
 till the Lord comes, who will make clear the secret  
 things of the dark, and the designs of the heart; and then  
 will every man have his praise from God.

My brothers, it is because of you that I have taken 6  
 Apollos and myself as examples of these things, so that  
 in us you might see that it is not wise to go farther than  
 what is in the holy Writings, so that no one of you may  
 be lifted up against his brother. For who made you 7  
 better than your brother? or what have you that has not  
 been given to you? but if it has been given to you, what  
 cause have you for pride, as if it had not been given to  
 you? For even now you are full, even now you have 8  
 wealth, you have been made kings without us: truly,  
 I would be glad if you were kings, so that we might be  
 kings with you. For it seems to me that God has put 9  
 us the Apostles last of all, as men whose fate is death:  
 for we are put on view to the world, and to angels, and  
 to men. We are made to seem foolish for Christ, but 10  
 you are wise in Christ; we are feeble, but you are strong;  
 you have glory, but we have shame. Even to this hour 11  
 we are without food, drink, and clothing, we are given  
 blows and have no certain resting-place; and with our 12  
 hands we do the hardest work: when they give us curses  
 we give blessings, when we undergo punishment we take  
 it quietly; when evil things are said about us we give 13  
 gentle answers: we are made as the unclean things of the  
 world, as that for which no one has any use, even till now.

I am not saying these things to put you to shame, but 14

so that, as my dear children, you may see what is right. For even if you had ten thousand teachers in Christ, you have not more than one father: for in Christ Jesus I have given birth to you through the good news. So my desire is that you take me as your example. For this cause I have sent Timothy to you, who is my dear and true child in the Lord; he will make clear to you my ways in Christ, even as I am teaching everywhere in every church. Now some are full of pride, as if I was not coming to you. But I will come to you in a short time, if it is pleasing to the Lord, and I will take note, not of the word of those who are full of pride, but of the power. For the kingdom of God is not in word but in power. What is your desire? is my coming to be with punishment, or is it to be in love and a gentle spirit?

## SIN OF THE FLESH

5 **I**T is said, in fact, that there is among you a sin of the flesh, such as is not seen even among the Gentiles, that one of you has his father's wife. And in place of feeling sorrow, you are pleased with yourselves, so that he who has done this thing has not been sent away from among you. For I myself, being present in spirit though not in body, have come to a decision about him who has done this thing, in the name of our Lord Jesus, when you have come together with my spirit, with the power of our Lord Jesus, that this man is to be handed over to Satan for the destruction of the flesh, so that his spirit may have forgiveness in the day of the Lord Jesus. This pride of yours is not good. Do you not see that a little leaven makes a change in all the mass? Take away, then, the old leaven, so that you may be a new mass, even as you are without leaven. For Christ has been put to death as our Passover. Let us then keep the feast, not with old leaven, and not with the leaven of evil thoughts and acts, but with the unleavened bread of true thoughts and right feelings.

In my letter I said to you that you were not to keep 9  
company with those who go after the desires of the  
flesh; but I had not in mind the sinners who are outside 10  
the church, or those who have a desire for and take the  
property of others, or those who give worship to images;  
for it is not possible to keep away from such people  
without going out of the world completely: but the 11  
sense of my letter was that if a brother had the name of  
being one who went after the desires of the flesh, or had  
the desire for other people's property, or was in the way  
of using violent language, or being the worse for drink,  
or took by force what was not his, you might not keep  
company with such a one, or take food with him. For 12  
it is no business of mine to be judging those who are  
outside; but it is yours to be judging those who are  
among you; as for those who are outside, God is their 13  
judge. So put away the evil man from among you.

## CAUSES AT LAW

6 **H**ow is it, that if any one of you has a cause at law 1  
against another, he takes it before a Gentile judge  
and not before the saints? Have you not know- 2  
ledge that the saints will be the judges of the world?  
if then the world will be judged by you, are you unable  
to give a decision about the smallest things? Have you 3  
not knowledge that we are to be the judges of angels?  
how much more then of the things of this life? If then 4  
there are questions to be judged in connection with the  
things of this life, why do you put them in the hands of  
those who have no position in the church? I say this to 5  
put you to shame. Is there not among you one wise man  
who may be able to give a decision between his brothers?  
But a brother who has a cause at law against another 6  
takes it before Gentile judges. More than this, it is not 7  
to your credit to have causes at law with one another at  
all. Why not put up with wrong? why not undergo loss?  
So far from doing this, you yourselves do wrong and 8

take your brothers' property. Have you not knowledge 9  
that evil-doers will have no part in the kingdom of God?  
Have no false ideas about this: no one who goes after  
the desires of the flesh, or gives worship to images, or  
is untrue when married, or is less than a man, or makes  
a wrong use of men, or is a thief, or the worse for drink, 10  
or makes use of strong language, or takes by force what  
is not his, will have any part in the kingdom of God.  
And such were some of you; but you have been washed, 11  
you have been made holy, you have been given righteousness  
in the name of the Lord Jesus Christ and in the  
Spirit of our God.

#### DESIRES OF THE FLESH

I am free to do all things; but not all things are wise. 12  
I am free to do all things; but I will not let myself come  
under the power of any. Food is for the stomach and 13  
the stomach for food, and God will put an end to them  
together. But the body is not for the desires of the flesh,  
but for the Lord; and the Lord for the body: and God 14  
who made the Lord Jesus come back from the dead will  
do the same for us by his power. Do you not see that 15  
your bodies are part of the body of Christ? how then  
may I take what is a part of the body of Christ and make  
it a part of the body of a loose woman? such a thing may  
not be. Or do you not see that he who is joined to a 16  
loose woman is one body with her? for God has said,  
"The two of them will become one flesh". But he who 17  
is united to the Lord is one spirit. Keep away from the 18  
desires of the flesh.<sup>1</sup> Every sin which a man does is  
outside of the body; but he who goes after the desires  
of the flesh does evil to his body. Or are you not 19  
conscious that your body is a house for the Holy Spirit  
which is in you, and which has been given to you by  
God? and you are not the owners of yourselves; for a 20  
payment has been made for you: let God be honoured  
in your body.

## SELF-CONTROL

7 **N**ow, as to the things in your letter to me: It is 1  
 good for a man to have nothing to do with a 2  
 woman. But because of the desires of the flesh, 2  
 let every man have his wife, and every woman her 3  
 husband. Let the husband give to the wife what is right; 3  
 and let the wife do the same to the husband. The wife 4  
 has not power over her body, but the husband; and in 4  
 the same way the husband has not power over his body, 5  
 but the wife. Do not keep back from one another what 5  
 is right, but only for a short time, and by agreement, 6  
 so that you may give yourselves to prayer, and come 6  
 together again; so that Satan may not get the better of 7  
 you through your loss of self-control. But this I say as 6  
 my opinion, and not as an order of the Lord. It is my 7  
 desire that all men might be even as I am. But every 8  
 man has the power of his special way of life given him 9  
 by God, one in this way and one in that.

But I say to the unmarried and to the widows, It is 8  
 good for them to be even as I am. But if they have not 9  
 self-control let them get married; for married life is 10  
 better than the burning of desire. But to the married 10  
 I give orders, though not I but the Lord, that the wife 11  
 may not go away from her husband (or if she goes away 11  
 from him, let her keep unmarried, or be united to her 12  
 husband again); and that the husband may not go away 13  
 from his wife. But to the rest I say, and not the Lord: 12  
 If a brother has a wife who is not a Christian, and it is 13  
 her desire to go on living with him, let him not go away 14  
 from her. And if a woman has a husband who is not a 13  
 Christian, and it is his desire to go on living with her, 14  
 let her not go away from her husband. For the husband 14  
 who has not faith is made holy through his Christian 15  
 wife, and the wife who is not a Christian is made holy 15  
 through the brother: if not, your children would be 16  
 unholy, but now are they holy. But if the one who is not 15  
 a Christian has a desire to go away, let it be so: the

brother or the sister in such a position is not forced to do one thing or the other: but it is God's pleasure that we may be at peace with one another. For how may you be certain, O wife, that you will not be the cause of salvation to your husband? or you, O husband, that you may not do the same for your wife? Only, as the Lord has given to a man, and as is the purpose of God for him, so let him go on living. And these are my orders for all the churches. If any man who is a Christian has had circumcision, let him keep so; and if any man who is a Christian has not had circumcision, let him make no change. Circumcision is nothing, and its opposite is nothing, but only keeping the orders of God is of value. Let every man keep the position in which he has been placed by God. If you were a servant when you became a Christian, let it not be a grief to you; but if you have a chance to become free, make use of it. For he who was a servant when he became a Christian is the Lord's free man; and he who was free when he became a Christian is the Lord's servant. It is the Lord who has made payment for you; be not servants of men. My brothers, let every man keep in that condition which is the purpose of God for him.

#### THE MARRIED AND THE UNMARRIED

Now about unmarried women I have no orders from the Lord: but I give my opinion as one to whom the Lord has given mercy to be true to him. In my opinion then, because of the present trouble, it is good for a man to keep as he is. If you are married to a wife, make no attempt to get free from her: if you are free from a wife, do not take a wife. If you get married it is not a sin; and if an unmarried woman gets married it is not a sin. But those who do so will have trouble in the flesh. But I will not be hard on you. But I say this, my brothers, the time is short; and from now it will be wise for those who have wives to be as if they had them not;

and for those who are in sorrow, to give no signs of it; 30  
 and for those who are glad, to give no signs of joy; and  
 for those who are getting property, to be as if they had  
 nothing; and for those who make use of the world, not 31  
 to be using it fully; for this world's way of life will  
 quickly come to an end. But it is my desire for you to 32  
 be free from cares. The unmarried man gives his mind  
 to the things of the Lord, how he may give pleasure to  
 the Lord: but the married man gives his attention to the 33  
 things of this world, how he may give pleasure to his  
 wife. And the wife is not the same as the unmarried 34  
 woman. The unmarried woman gives her mind to the  
 things of the Lord, so that she may be holy in body and  
 in spirit: but the married woman takes thought for the  
 things of the world, how she may give pleasure to her  
 husband. Now I say this for your profit; not to make 35  
 things hard for you, but because of what is right, and  
 so that you may be able to give all your attention to the  
 things of the Lord. But if, in any man's opinion, he is 36  
 not doing what is right for his bride, if she is past her  
 best years, and there is need for it, let him do what seems  
 right to him; it is no sin; let them be married. But the 37  
 man who is strong in mind and purpose, who is not  
 forced but has control over his desires, does well if he  
 comes to the decision to keep his bride untouched. So 38  
 then, he who lets his bride get married does well, and  
 he who keeps her unmarried does better. It is right for 39  
 a wife to be with her husband as long as he is living;  
 but when her husband is dead, she is free to be married  
 to another; but only to a Christian. But it will be better 40  
 for her to keep as she is, in my opinion: and it seems to  
 me that I have the Spirit of God.

#### THINGS OFFERED TO IMAGES

8 **N**ow about things offered to images: we all seem 1  
 to ourselves to have knowledge. Knowledge  
 gives pride, but love gives true strength. If 2  
 anyone seems to himself to have knowledge, so far he

has not the right sort of knowledge about anything; but if anyone has love for God, God has knowledge of him. So, then, as to the question of taking food offered to images, we are certain that an image is nothing in the world, and that there is no God but one. For though there are those who have the name of gods, in heaven or on earth, as there are a number of gods and a number of lords, there is for us only one God, the Father, of whom are all things, and we are for him; and one Lord, Jesus Christ, through whom are all things, and we have our being through him. Still, all men have not that knowledge: but some, being used till now to the image, are conscious that they are taking food which has been offered to the image; and because they are not strong in the faith, their minds are troubled. But God's approval of us is not based on the food we take: if we do not take it we are no worse for it; and if we take it we are no better. But take care that this power of yours does not give cause for trouble to the feeble. For if a man sees you, who have knowledge, taking food as a guest in the house of an image, will it not give him, if he is feeble, the idea that he may take food offered to images? And so, through your knowledge, you are the cause of destruction to your brother, for whom Christ underwent death. And in this way, doing evil to the brothers, and causing trouble to those whose faith is feeble, you are sinning against Christ. For this reason, if food is a cause of trouble to my brother, I will give up taking meat for ever, so that I may not be a cause of trouble to my brother.

#### THE RIGHTS OF CHRISTIANS

9 **A**M I not free? am I not an Apostle? have I not seen Jesus our Lord? are you not my work in the Lord? If to others I am not an Apostle, at least I am one to you: for the fact that you are Christians is the sign that I am an Apostle. My answer to those who are



judging me is this. Have we no right to take food and 4  
drink? Have we no right to take about with us a Christian 5  
wife, like the rest of the Apostles, and the brothers of  
the Lord, and Cephas? Or I only and Barnabas, have 6  
we no right to take a rest from work? Who ever goes 7  
to war without looking to someone to be responsible for  
his payment? who puts in vines and does not take the  
fruit of them? or who takes care of sheep without  
drinking of their milk? Am I talking as a man? does 8  
not the law say the same? For it says in the law of 9  
Moses, "It is not right to keep the ox from taking the  
grain when he is crushing it". Is it for the oxen that  
God is giving orders? or has he us in mind? Yes, it 10  
was said for us; because it is right for the ploughman to  
do his ploughing in hope, and for him who is crushing  
the grain to do his work hoping for a part in the fruits  
of it. If we have been planting the things of the Spirit 11  
for you, does it seem a great thing for you to give us a  
part in your things of this world? If others have a part 12  
in this right over you, have we not even more? But we  
did not make use of our right, so that we might put  
nothing in the way of the good news of Christ. Do you 13  
not see that the servants of the holy things get their  
living from the Temple, and the servants of the altar  
have their part in the food which is offered on the altar?  
Even so did the Lord give orders that the preachers of 14  
the good news might get their living from the good  
news. But I have not made use of any of these things: 15  
and I am not writing this in the hope that it may be so  
for me: for it would be better for me to undergo death,  
than for any man to make this pride of mine of no effect.  
For if I am a preacher of the good news, I have no cause 16  
for pride in this; because I am forced to do so, for a  
curse is on me if I do not. But if I do it gladly, I have 17  
a reward; and if not, I am under orders to do it. What 18  
then is my reward? This, that when I am giving the  
good news, I may give it without payment, not making  
use of my rights as a preacher of the good news. For 19

though I was free from all men, I made myself a servant to all, so that more might have salvation. And to the Jews I was as a Jew, so that I might give the good news to them; to those under the law I was the same, not as being myself under the law, but so that I might give the good news to those under the law. To those without the law I was as one without the law, not as being without law to God, but as under law to Christ, so that I might give the good news to those without the law. To the feeble I was as one who is feeble, so that they might have salvation: I have been all things to all men, so that some at least might have salvation. And I do all things for the cause of the good news, so that I may have a part in it. Do you not see that in a running competition all take part, but only one gets the reward? So let your minds be fixed on the reward. And every man who takes part in the sports has self-control in all things. Now they do it to get a crown which is of this world, but we for an eternal crown. So then I am running, not uncertainly; so I am fighting, not as one who gives blows in the air: but I give blows to my body, and keep it under control, for fear that, after having given the good news to others, I myself might not have God's approval.

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#### RIGHT AND WRONG

- 10 **F**OR it is my desire, my brothers, that you may keep in mind how all our fathers were under the cloud, and they all went through the sea; and they all had baptism from Moses in the cloud and in the sea; and they all took the same holy food; and the same holy drink: for they all took of the water from the holy rock which came after them: and the rock was Christ. But with most of them God was not pleased: for they came to their end in the waste land. Now these things were for an example to us, so that our hearts might not go after evil things, as they did. Then do not go after false gods, as some of them did; as it is said in the holy Writings,

"After resting and feasting, the people got up to take their pleasure". Again, let us not give way to the desires of the flesh, as some of them did, of whom twenty-three thousand came to their end in one day. And let us not put the Lord to the test, as some of them did, and came to their death by snakes. And do not say evil things against the Lord, as some of them did, and destruction overtook them. Now these things were done as an example; and were put down in writing for our teaching, on whom the last days have come. So let him who seems to himself to be safe go in fear of a fall. You have been put to no test but such as is common to man: and God is true, who will not let any test come on you which you are not able to undergo; but he will make with the test a way out of it, so that you may be able to go through it.

For this cause, my dear brothers, give no worship to false gods. What I am saying is for wise men, do you be the judges of it. The cup of blessing which we take, does it not give us a part in the blood of Christ? And is not the broken bread a taking part in the body of Christ? because we, being a number of persons, are one bread, we are one body: for we all take part in the one bread. See Israel after the flesh: do not those who take as food the offerings of the altar take a part in the altar? Do I say, then, that what is offered to images is anything, or that the image is anything? What I say is that the things offered by the Gentiles are offered to evil spirits and not to God; and it is not my desire for you to have any part with evil spirits. It is not possible for you, at the same time, to take the cup of the Lord and the cup of evil spirits; you may not take part in the table of the Lord and the table of evil spirits. Or may we be the cause of envy to the Lord? are we stronger than he?

We are free to do all things, but there are things which it is not wise to do. We are free to do all things, but not all things are for the common good. Let a man give attention not only to what is good for himself, but

equally to his neighbour's good. Whatever meat may  
 be had at the public market, take as food without  
 question of right or wrong; for the earth is the Lord's  
 and all things in it. If a Gentile makes a feast for you,  
 and you are pleased to go as a guest, take whatever is  
 put before you, without question of right or wrong. But  
 if anyone says to you, "This food has been used as an  
 offering," do not take it, on account of him who said it,  
 and on account of his sense of right and wrong: right  
 and wrong, I say, not for you, but for the other man;  
 for the fact that I am free is not dependent on another  
 man's sense of right or wrong. But if I give praise to  
 God for the food which I take, let no man say evil of  
 me for that reason. So then, if it is a question of food  
 or drink, or any other thing, whatever you do, do all to  
 the glory of God. Give no cause of trouble to Jews, or  
 to Greeks, or to the church of God. Even as I give way  
 to all men in all things, not looking for profit for myself,  
 but for the good of others, that they may get salvation.  
 11 So take me for your example, even as I take Christ for  
 mine.

## COVERING FOR THE HEAD

**N**ow I am pleased to see that you keep me in  
 memory in all things, and that you give attention  
 to the teaching which was handed down from me  
 to you. But it is important for you to keep this fact in  
 mind, that the head of every man is Christ; and the head  
 of the woman is the man, and the head of Christ is God.  
 Every man who takes part in prayer, or gives teaching  
 as a prophet, with his head covered, puts shame on his  
 head. But every woman who does so with her head  
 unveiled, puts shame on her head: for it is the same as  
 if her hair was cut off. For if a woman is not veiled, let  
 her hair be cut off; but if it is a shame to a woman to  
 have her hair cut off, let her be veiled. For it is not  
 right for a man to have his head covered, because he is  
 the image and glory of God: but the woman is the glory

of the man. For the man did not come from the woman, 8  
but the woman from the man. And the man was not 9  
made for the woman, but the woman for the man. For 10  
this reason it is right for the woman to have a sign of  
authority on her head, because of the angels. But the 11  
woman is not separate from the man, and the man is not  
separate from the woman in the Lord. For as the woman 12  
is from the man, so the man is through the woman; but  
all things are from God. Be judges yourselves of the 13  
question: does it seem right for a woman to take part in  
prayer unveiled? Does it not seem natural to you that 14  
if a man has long hair, it is a cause of shame to him?  
But if a woman has long hair, it is a glory to her: for her 15  
hair is given to her for a covering. But if any man will 16  
not be ruled in this question, this is not our way of  
doing things, and it is not done in the churches of God.

## THE HOLY MEAL OF THE LORD

But in giving you this order, there is one thing about 17  
which I am not pleased: it is that when you come together  
it is not for the better but for the worse. For first of all, 18  
it has come to my ears that when you come together in  
the church, there are divisions among you, and I take  
the statement to be true in part. For divisions are 19  
necessary among you, in order that those who have  
God's approval may be clearly seen among you. But 20  
now, when you come together, it is not possible to take  
the holy meal of the Lord: for when you take your food, 21  
everyone takes his meal before the other; and one has  
not enough food, and another is the worse for drink.  
What? have you not houses to take your meals in? or 22  
have you no respect for the church of God, putting the  
poor to shame? What am I to say to you? am I to give  
you praise? certainly not. For it was handed down to 23  
me from the Lord, as I gave it to you, that the Lord  
Jesus, on the night when Judas was false to him, took  
bread, and when it had been broken with an act of praise, 24

he said, "This is my body which is for you: do this in memory of me". In the same way, with the cup, after the meal, he said, "This cup is the new testament in my blood: do this, whenever you take it, in memory of me". For whenever you take the bread and the cup, you give witness to the Lord's death, till he comes. If, then, anyone takes the bread or the cup of the Lord in the wrong spirit, he will be responsible for the body and blood of the Lord. But let no man take of the bread and the cup without testing himself. For a man gives decision against himself, if he takes part in the holy meal without being conscious that it is the Lord's body. For this cause a number of you are feeble and ill, and a number are dead. But if we were true judges of ourselves, punishment would not come on us. But if punishment does come, it is sent by the Lord, so that we may be safe when the world is judged. So then, my brothers, when you come together to the holy meal of the Lord, let there be waiting for one another. If any man is in need of food, let him take his meal in his house; so that you may not come together to your damage. And the rest I will put in order when I come.

#### THE OPERATIONS OF THE SPIRIT

12 **B**UT about the things of the spirit, my brothers, it is not right for you to be without teaching. You are conscious that when you were Gentiles, in whatever way you were guided, you went after images without voice or power. So it is my desire for you to be clear about this; that no one is able to say by the Spirit of God that Jesus is cursed; and no one is able to say that Jesus is Lord, but by the Holy Spirit.

Now there are different qualities given to men, but the same Spirit. And there are different sorts of servants, but the same Lord. And there are different operations, but the same God, who is working all things in all. But to every man some form of the Spirit's working is given

for the common good. For to one are given words of <sup>8</sup> wisdom through the Spirit; and to another words of knowledge through the same Spirit: to another faith in <sup>9</sup> the same Spirit, and to another the power of taking away disease, by the one Spirit; and to another the power of <sup>10</sup> working wonders; and to another the prophet's word; and to another the power of testing spirits; to another different sorts of tongues; and to another the power of making clear the sense of the tongues: but all these are <sup>11</sup> the operations of the one and the same Spirit, giving to every man separately as his pleasure is.

#### DIFFERENT PARTS, BUT ONE BODY

For as the body is one, and has a number of parts, <sup>12</sup> and all the parts make one body, so is Christ. For <sup>13</sup> through the baptism of the one Spirit we were all formed into one body, Jews or Greeks, servants or free men, and were all made full of the same Spirit. For the body <sup>14</sup> is not one part, but a number of parts. If the foot says, <sup>15</sup> "Because I am not the hand, I am not a part of the body"; it is no less a part of the body. And if the ear <sup>16</sup> says, "Because I am not the eye, I am not a part of the body"; it is a part of the body all the same. If all the <sup>17</sup> body was an eye, where would be the hearing? if all was hearing, where would be the smelling? But now God <sup>18</sup> has put every one of the parts in the body as it was pleasing to him. And if they were all one part, where <sup>19</sup> would the body be? But now they are all different parts, <sup>20</sup> but one body. And the eye may not say to the hand, <sup>21</sup> "I have no need of you": or again the head to the feet, "I have no need of you". No, those parts which seem <sup>22</sup> to be feeble are the more necessary: and to those parts <sup>23</sup> of the body which seem to have less honour we give all the more honour; and to those parts of the body which are a cause of shame to us we give the greater respect; but those parts of the body which are beautiful have no <sup>24</sup> need of such care: and so the body has been joined

together by God in such a way as to give more honour to those parts which had need of it; so that there might be no division in the body; but all the parts might have the same care for one another. And if there is pain in one part of the body, all the parts will be feeling it; or if one part is honoured, all the parts will be glad. Now you are the body of Christ, and every one of you the separate parts of it. And God has put some in the church: first, Apostles; second, prophets; third, teachers; then those with wonder-working powers, then those with the power of taking away disease, helpers, wise guides, users of strange tongues. Are all Apostles? are all prophets? are all teachers? have all the power of working wonders? are all able to take away disease? have all the power of tongues? are all able to give their sense? But let your desires be turned to the more important things given by the Spirit. And now I am pointing out to you an even better way.

#### FAITH, HOPE, LOVE

13 **I**F I make use of the tongues of men and of angels, and I have not love, I am like sounding brass, or a loud-tongued bell. And if I have a prophet's power, and have knowledge of all secret things; and if I have all faith, by which mountains may be moved from their place, but have not love, I am nothing. And if I give all my goods to the poor, and if I give my body to be burned, but have not love, it is of no profit to me. Love is never tired of waiting; love is kind; love has no envy; love has no high opinion of itself, love has no pride; love's ways are ever fair, it takes no thought for itself; it is not quickly made angry, it has no thought of evil; it takes no pleasure in wrongdoing, but has joy in what is true; love has the power of undergoing all things, having faith in all things, hoping all things. Though the prophet's word may come to an end, tongues come to nothing, and knowledge have no more value, love has



no end. For our knowledge is only in part, and the prophet's word gives only a part of what is true: but when that which is complete is come, then that which is in part will be no longer necessary. When I was a child, I made use of a child's language, I had a child's feelings and a child's thoughts: now that I am a man, I have put away the things of a child. For now we see things in a glass, darkly; but then face to face: now my knowledge is in part; then it will be complete, even as God's knowledge of me. But now we still have faith, hope, love, these three; and the greatest of these is love.

## THE POWER OF TONGUES

Go after love; still desiring to have the things which the Spirit gives, but most of all that you may have the prophet's power. For he who makes use of tongues is not talking to men but to God; because no one has the sense of what he is saying; but in the spirit he is talking of secret things. But the word of the prophet gives men knowledge and comfort and strength. He who makes use of tongues may do good to himself; but he who gives the prophet's word does good to the church. Now though it is my desire for you all to have the power of tongues, it would give me more pleasure to be hearing the prophet's word from you; for this is a greater thing than using tongues, if the sense is not given at the same time, for the good of the church. But, now, my brothers, if I come to you using tongues, what profit will it be to you, if I do not give you a revelation, or knowledge, or the word of the prophet, or teaching? Even things without life, having a voice, such as a music-pipe or other instrument, if they do not give out different sounds, who may be certain what is being played? For if the war-horn gives out an uncertain note, who will get ready for the fight? So if you, in using a strange tongue, say words which have no sense, how will anyone take in what you are saying? for you

will be talking to the air. There are, it may be, a number 10  
of different voices in the world, and no voice is without  
sense. But if the sense of the voice is not clear to me, 11  
I am like a man from a strange country to him who is  
talking, and he will be the same to me. So if you are 12  
desiring the things which the Spirit gives, let your minds  
be turned first to the things which are for the good of  
the church. For this reason, let the man who has the 13  
power of using tongues make request that he may, at  
the same time, be able to give the sense. For if I make 14  
use of tongues in my prayers, my spirit makes the prayer,  
but not my mind. What then? let my prayer be from the 15  
spirit, and equally from the mind; let my song be from  
the spirit, and equally from the mind. For if you give 16  
a blessing with the spirit, how will the man who has no  
knowledge say, "So be it," after your prayer, seeing  
that he has not taken in what you are saying? For your 17  
giving of the blessing is certainly well done, but of no  
profit to the man without knowledge. I give praise to 18  
God that I am able to make use of tongues more than you  
all: but in the church it would be better for me to make 19  
use of five words of which the sense was clear, so that  
others might have profit, than ten thousand words in a  
strange tongue.

My brothers, do not be children in mind: in evil be as 20  
little children, but in mind be of full growth. In the law 21  
it is said, "By men of other tongues and by strange lips  
will my words come to this people; and not even so will  
they give ear to me, says the Lord". For this reason 22  
tongues are for a sign, not to those who have faith, but  
to those who have not: but the prophet's word is for  
those who have faith, and not for the rest who have not.  
If, then, the church has come together, and all are using 23  
tongues, and there come in men without knowledge or  
faith, will they not say that you are unbalanced? But if 24  
all are teaching as prophets, and a man without faith or  
knowledge comes in, he is tested by all, he is judged by  
all; the secrets of his heart are made clear; and he will 25

go down on his face and give worship to God, saying that God is truly among you.

#### EVERYTHING FOR THE COMMON GOOD

What is it then, my brothers? when you come together <sup>26</sup> everyone has a holy song, or a revelation, or a tongue, or is giving the sense of it. Let everything be done for the common good. If any man makes use of a tongue, <sup>27</sup> let it not be more than two, or at the most three, and in turn; and let someone give the sense: but if there is <sup>28</sup> no one to give the sense, let him keep quiet in the church; and let his words be to himself and to God. And let the <sup>29</sup> prophets give their words, but not more than two or three, and let the others be judges of what they say. But if a revelation is given to another who is seated near, <sup>30</sup> let the first be quiet. For you may all be prophets in <sup>31</sup> turn so that all may get knowledge and comfort; and the <sup>32</sup> spirits of the prophets are controlled by the prophets; for God is not a God whose ways are without order, <sup>33</sup> but a God of peace; as in all the churches of the saints.

#### THE RIGHT AND ORDERED WAY

Let women keep quiet in the churches: for it is not <sup>34</sup> right for them to be talking; but let them be under control, as it says in the law. And if they have a desire <sup>35</sup> for knowledge about anything, let them put questions to their husbands privately: for talking in the church puts shame on a woman. What? was it from you that <sup>36</sup> the word of God went out? or did it only come in to you?

If any man seems to himself to be a prophet or to have <sup>37</sup> the Spirit, let him take note of the things which I am writing to you, as being the word of the Lord. But if <sup>38</sup> any man is without knowledge, let him be so.

So then, my brothers, let it be your chief desire to be <sup>39</sup> prophets; but let no one be stopped from using tongues. Let all things be done in the right and ordered way. <sup>40</sup>

## THE COMING BACK FROM THE DEAD

15 **N**ow I am going to make clear to you, my brothers, 1  
what the good news was which I gave to you,  
and which you took, and on which your faith is  
based, by which you have salvation; that is to say, the 2  
form in which it was given to you, if it is fixed in your  
minds, and if your faith in it is not without effect. For 3  
I gave to you first of all what was handed down to me,  
how Christ underwent death for our sins, as it says in  
the Writings; and he was put in the place of the dead; 4  
and on the third day he came back from the dead, as it  
says in the Writings; and he was seen by Cephas; then 5  
by the twelve; then by more than five hundred brothers 6  
at the same time, most of whom are still living, but some  
are sleeping; then he was seen by James; then by all the 7  
Apostles. And last of all, as by one whose birth was 8  
out of the right time, he was seen by me. For I am the 9  
least of the Apostles, having no right to be named an  
Apostle, because of my cruel attacks on the church of  
God. But by the grace of God, I am what I am: and his 10  
grace which was given to me has not been for nothing;  
for I did more work than all of them; though not I, but  
the grace of God which was with me. If then it is I who 11  
am the preacher, or they, this is our word, and to this  
you have given your faith.

Now if the good news says that Christ came back 12  
from the dead, how do some of you say that there is no  
coming back from the dead? But if there is no coming 13  
back from the dead, then Christ has not come back from  
the dead: and if Christ did not come again from the dead, 14  
then our good news and your faith in it are of no effect.  
Yes, and we are seen to be false witnesses of God; 15  
because we gave witness of God that by his power Christ  
came again from the dead: which is not true if there is  
no coming back from the dead. For if it is not possible 16  
for the dead to come to life again, then Christ has not  
come to life again: and if that is so, your faith is of no 17

effect; you are still in your sins. And, in addition, the 18  
 dead in Christ have gone to destruction. If in this life 19  
 only we have hope in Christ, we are of all men most  
 unhappy.

But now Christ has truly come back from the dead, 20  
 the first fruits of those who are sleeping. For as by man 21  
 came death, so by man is there a coming back from the  
 dead. For as in Adam death comes to all, so in Christ 22  
 will all come back to life. But every man in his right 23  
 order: Christ the first fruits; then those who are Christ's  
 at his coming. Then comes the end, when he will give 24  
 up the kingdom to God, even the Father; when he will  
 have put an end to all rule and to all authority and  
 power. For his rule will go on till he has put all those 25  
 who are against him under his feet. The last power to 26  
 come to an end is death. For, as it says, "He has put 27  
 all things under his feet". But when he says, "All  
 things are put under him," it is clear that it is not said  
 about him who put all things under him. And when all 28  
 things have been put under him, then will the Son him-  
 self be under him who put all things under him, so that  
 God may be all in all.

#### ALL WILL BE CHANGED

Again, what will they do who take baptism for the 29  
 dead? if the dead do not come back at all, why do  
 people take baptism for them? and why are we in 30  
 danger every hour? Yes, truly, by your pride in me, my  
 brothers, in Christ Jesus our Lord, my life is one long 31  
 death. If, after the way of men, I was fighting with 32  
 beasts at Ephesus, what profit is it to me? If the dead  
 do not come to life again, let us take our pleasure in  
 feasting, for tomorrow we come to an end. Do not be 33  
 tricked by false words: evil company does damage to  
 good behaviour. Be awake to righteousness and keep 34  
 yourselves from sin; for some have no knowledge of  
 God: I say this to put you to shame.

But someone will say, "How do the dead come back? and with what sort of body do they come?" Foolish man, it is necessary for the seed which you put into the earth to undergo death in order that it may come to life again: and when you put it into the earth, you do not put in the body which it will be, but only the seed, of grain or some other sort of plant; but God gives it a body, as it is pleasing to him, and to every seed its special body. All flesh is not the same flesh: but there is one flesh of men, another of beasts, another of birds, and another of fishes. And there are bodies of heaven and bodies of earth, but the glory of the one is different from that of the other. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for the glory of one star is different from that of another. So is it when the dead come back again. It is planted in death; it comes again in life: it is planted in shame; it comes again in glory: feeble when it is planted, it comes again in power: it is planted a natural body; it comes again as a body of the spirit. If there is a natural body, there is equally a body of the spirit. And so it is said, "The first man Adam was a living soul. The last Adam is a life-giving spirit." But that which is natural comes before that which is of the spirit. The first man is from the earth, and of the earth: the second man is from heaven. Those who are of the earth are like the man who was from the earth: and those who are of heaven are like the one from heaven. And in the same way as we have taken on us the image of the man from the earth, so we will take on us the image of the one from heaven.

Now I say this, my brothers, that it is not possible for flesh and blood to have a part in the kingdom of God; and death may not have a part in life. See, I am giving you the revelation of a secret: We will not all come to the sleep of death, but we will all be changed. In a second, in the shutting of an eye, at the sound of the last horn: for at that sound the dead will come again, free

for ever from the power of death, and we will be changed. For this body which comes to destruction will be made <sup>53</sup> free from the power of death, and the man who is under the power of death will put on eternal life. But when <sup>54</sup> this has taken place, then that which was said in the Writings will come true, "Death is overcome by life". O death, where is your power? O death, where are your <sup>55</sup> pains? The pain of death is sin; and the power of sin <sup>56</sup> is the law: but praise be to God who gives us strength <sup>57</sup> to overcome through our Lord Jesus Christ. For this <sup>58</sup> cause, my dear brothers, be strong in purpose and unmoved, ever giving yourselves to the work of the Lord, because you are certain that your work is not without effect in the Lord.

"BE STRONG LIKE MEN"

**N**ow about the giving of money for the saints, as <sup>1</sup> I gave orders to the churches of Galatia, so do you. On the first day of the week, let every one <sup>2</sup> of you put by him in store, in measure as he has done well in business, so that it may not be necessary to get money together when I come. And when I come, I will <sup>3</sup> send the men of your selection with letters to take the money you have got together to Jerusalem. And if it is <sup>4</sup> possible for me to go there, they will go with me. But <sup>5</sup> I will come to you after I have gone through Macedonia, for that is my purpose; but I may be with you for a time, <sup>6</sup> or even for the winter, so that you may see me on my way, wherever I go. For it is not my desire to see you <sup>7</sup> now, on my way; because it is my hope to be with you for some time, if that is the Lord's pleasure. But I will <sup>8</sup> be at Ephesus till Pentecost; for a great and important <sup>9</sup> door there is open to me, and there are a number of people against me.

Now if Timothy comes, see that he is with you without <sup>10</sup> fear: because he is doing the Lord's work, even as I am: see then that he has the honour which is right. But send <sup>11</sup>

him on his way in peace, so that he may come to me: for I am looking for him with the brothers. But as for Apollos, the brother, I had a great desire for him to come to you with the brothers, but it was not his pleasure to come now; but he will come when he has a chance.

Be on the watch, unmoved in the faith, and be strong like men. Let all you do be done in love.

Now I make my request to you, my brothers, for you have knowledge that the house of Stephanas is the first fruits of Achaia, and that they have made themselves the servants of the saints, that you put yourselves under such, and under everyone who is helping the Lord's work. And I am glad of the coming of Stephanas and Fortunatus and Achaicus: for they have done what was needed to make your work complete. For they gave comfort to my spirit and to yours: for which cause give respect to such people.

The churches of Asia send their love to you. So do Aquila and Prisca, with the church which is in their house. All the brothers send their love to you. Give one another a holy kiss.

I, Paul, send you these words of love in my writing. If any man has not love for the Lord, let him be cursed. *Maran atha* (our Lord comes). The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. So be it. .



# THE SECOND LETTER OF PAUL TO THE CORINTHIANS

1 **P**AUL, an Apostle of Jesus Christ by the purpose 1  
of God, and Timothy the brother, to the church  
of God which is in Corinth, with all the saints  
who are in all Achaia: Grace to you and peace from God 2  
our Father and the Lord Jesus Christ.

## THE TROUBLE AT EPHESUS

Praise be to the God and Father of our Lord Jesus 3  
Christ, the Father of mercies and the God of all comfort;  
who gives us comfort in all our troubles, so that we may 4  
be able to give comfort to others who are in trouble,  
through the comfort with which we ourselves are com-  
forted by God. For as we undergo more of the pain 5  
which Christ underwent, so through Christ does our  
comfort become greater. But if we are troubled, it is 6  
for your comfort and salvation; or if we are comforted,  
it is for your comfort, which takes effect through your  
quiet undergoing of the same troubles which we undergo:  
and our hope for you is certain; in the knowledge that 7  
as you take part in the troubles, so you will take part  
in the comfort. For it is our desire that you may not 8  
be without knowledge of our trouble which came on us  
in Asia, that the weight of it was very great, more than  
our power, so that it seemed that we had no hope even  
of life: yes, we ourselves have had the answer of death 9  
in ourselves, so that our hope might not be in ourselves,  
but in God who is able to give life to the dead: who gave 10  
us salvation from so great a death: on whom we have  
put our hope that he will still go on to give us salvation;  
you at the same time helping together by your prayer 11

for us; so that for what has been given to us through a number of persons, praise may go up to God for us from all of them.

For our glory is in this, in the knowledge which we have that our way of life in the world, and most of all in relation to you, has been holy and true in the eyes of God; not in the wisdom of the flesh, but in the grace of God. For in our letters we say no other things to you, but those which you are reading, and to which you give agreement, and, it is my hope, will go on doing so to the end: even as you have been ready, in part, to say that we are your glory, in the same way that you are ours, in the day of the Lord Jesus.

And being certain of this, it was my purpose to come to you before, so that you might have a second grace; and by way of Corinth to go into Macedonia, and from there to come back again to you, so that you might send me on my way to Judaea. If then I had such a purpose, did I seem to be changing suddenly? or am I guided in my purposes by the flesh, saying, Yes, today, and, No, tomorrow? As God is true, our word to you is not Yes and No. For the Son of God, Jesus Christ, whom we were preaching among you, even I and Silvanus and Timothy, was not Yes and No, but in him is Yes. For he is the Yes to all the undertakings of God: and by him all the words of God are made certain and put into effect, to the glory of God through us. Now he who makes our faith strong together with you, in Christ, and has given us of his grace, is God; and it is he who has put his stamp on us, even the Spirit, as the sign in our hearts of the coming glory.

#### PUNISHMENT AND FORGIVENESS

**B**UT God is my witness that it was in pity for you that I did not come to Corinth at that time. Not that we have authority over your faith, but we are helpers of your joy: for it is faith which is your support.

2 But it was my decision for myself, not to come again to 1  
you with sorrow. For if I give you sorrow, who then 2  
will make me glad, but he who is made sad by me? And 3  
I said this very thing in my letter, for fear that when  
I came I might have sorrow from those from whom it  
was right for me to have joy; being certain of this, that  
my joy is the joy of you all. For out of much trouble 4  
and pain of heart and much weeping I sent my letter to  
you; not to give you sorrow, but so that you might see  
how great is the love which I have to you.

But if anyone has been a cause of sorrow, he has been 5  
so, not to me only, but in some measure to all of you  
(I say this that I may not be over-hard on you). Let it 6  
be enough for such a man to have undergone the punish-  
ment which the church put on him; so that now, on the 7  
other hand, it is right for him to have forgiveness and  
comfort from you, for fear that his sorrow may be over-  
great. For which cause my desire is that you will make 8  
your love to him clear by your acts. And for the same 9  
reason I sent you a letter so that I might be certain of  
your desire to do my orders in all things. But if you 10  
give forgiveness to anyone, I do the same: for if I have  
given forgiveness for anything, I have done it because  
of you, in the person of Christ; so that Satan may not 11  
get the better of us: for we are not without knowledge  
of his designs.

Now when I came to Troas for the good news of 12  
Christ, and there was an open door for me in the Lord,  
I had no rest in my spirit because Titus my brother was 13  
not there: so I went away from them, and came into  
Macedonia. But praise be to God who makes us strong 14  
to overcome in Christ, and makes clear through us in  
every place the value of the knowledge of him. For we 15  
are a sweet perfume of Christ to God in those who are  
getting salvation and in those who are going to de-  
struction; to the one it is a perfume of death to death; 16  
to the other a perfume of life to life. And who is enough  
for such things? For we are not like the great number 17

who make use of the word of God for profit: but our words are true, as from God, being said as before God in Christ.

## THE LAW AND THE SPIRIT

3 **D**o we seem to be again attempting to put ourselves 1  
in the right? or have we need, as some have, of 2  
letters of approval to you or from you? You 2  
yourselves are our letter, whose writing is in our heart,  
open for every man's reading and knowledge; for you 3  
are clearly a letter of Christ, the fruit of our work,  
recorded not with ink, but with the Spirit of the living  
God; not in stone, but in hearts of flesh. And this is the 4  
certain faith which we have in God through Christ: not 5  
as if we were able by ourselves to do anything for which  
we might take the credit; but our power comes from  
God; who has made us able to be servants of a new 6  
agreement; not of the letter, but of the spirit: for the  
letter gives death, but the spirit gives life. For if the 7  
operation of the law giving death, recorded in letters on  
stone, came with glory, so that the eyes of the children  
of Israel had to be turned away from the face of Moses  
because of its glory, a glory which was only for a time:  
will not the operation of the Spirit have a much greater 8  
glory? For if the operation of the law, producing punish- 9  
ment, had its glory, how much greater will be the  
operation of the Spirit causing righteousness? For the 1  
glory of the first no longer seems to be glory, because  
of the greater glory of that which comes after. For if 1  
the order which was for a time had its glory, much more  
will the eternal order have its glory.

Having then such a hope, we keep nothing back, 1  
and are not like Moses, who put a veil on his face, so 1  
that the children of Israel might not see clearly to the  
end of the present order of things; but their minds were 1  
made hard, for to this very day at the reading of the  
old agreement the same veil is still unlifted, though it  
is taken away in Christ. But to this day at the reading 1

of the law of Moses a veil is over their heart. But when 11  
 it is turned to the Lord, the veil will be taken away.  
 Now the Lord is the Spirit: and where the Spirit of the 17  
 Lord is, there the heart is free. But we all with unveiled 11  
 face, giving back as in a glass the glory of the Lord, are  
 changed into the same image from glory to glory, even  
 as from the Lord who is the Spirit.

#### THE LIGHT OF THE GOOD NEWS

4 **F**OR this reason, because we have been made servants 1  
 of this new order, through the mercy given to us,  
 we are strong: and we have given up the secret 2  
 things of shame, not walking in false ways, and not  
 making use of the word of God with deceit; but by the  
 revelation of what is true, as before God, we have the  
 approval of every man's sense of right and wrong. But 3  
 if our good news is veiled, it is veiled from those who  
 are on the way to destruction: because the god of this 4  
 world has made blind the minds of those who have not  
 faith, so that the light of the good news of the glory of  
 Christ, who is the image of God, might not be shining  
 on them. For our preaching is not about ourselves, 5  
 but about Christ Jesus as Lord, and ourselves as your  
 servants through Jesus. Seeing that it is God who said, 6  
 "Let light be shining out of the dark," who has put in  
 our hearts the light of the knowledge of the glory of  
 God in the face of Jesus Christ.

But we have this wealth in vessels of earth, so that 7  
 it may be seen that the power comes not from us but  
 from God; troubles are round us on every side, but we 8  
 are not shut in; things are hard for us, but we see a way  
 out of them; we are cruelly attacked, but not without 9  
 hope; we are made low, but we are not without help;  
 in our bodies there is ever the mark of the death of Jesus, 10  
 so that the life of Jesus may be seen in our bodies. For 11  
 while living, we are still being given up to death because  
 of Jesus, so that the life of Jesus may be seen in our flesh,

though it is under the power of death. So then, death <sup>12</sup>  
is working in us, but life in you. But having the same <sup>13</sup>  
spirit of faith, as it is said in the Writings, "The words  
of my mouth came from the faith in my heart"; in the  
same way, our words are the outcome of our faith;  
because we are certain that he who made the Lord Jesus <sup>14</sup>  
come back from the dead, will do the same for us, and  
will give us a place in his glory with you. For we go <sup>15</sup>  
through all things on account of you, because the greater  
the number to whom the grace is given, the greater is  
the praise to the glory of God.

For which cause we do not give way to weariness; <sup>16</sup>  
but though our outer man is getting feeble, our inner  
man is made new day by day. For our present trouble, <sup>17</sup>  
which is only for a short time, is working out for us a  
much greater weight of glory; while our minds are not <sup>18</sup>  
on the things which are seen, but on the things which  
are not seen: for the things which are seen are for a  
time; but the things which are not seen are eternal.

5 **F**OR we are conscious that if this our tent of flesh is <sup>1</sup>  
taken down, we have a building from God, a house  
not made with hands, eternal, in heaven. For in <sup>2</sup>  
this we are crying in weariness, greatly desiring to be  
clothed with our house from heaven: so that our spirits <sup>3</sup>  
may not be unclothed. For truly, we who are in this <sup>4</sup>  
tent do give out cries of weariness, for the weight of  
care which is on us; not because we are desiring to be  
free from the body, but so that we may have our new  
body, and death may be overcome by life. Now he who <sup>5</sup>  
has made us for this very thing is God, who has given  
us the Spirit as a witness of what is to come. So, then, <sup>6</sup>  
we are ever without fear, and though conscious that  
while we are in the body we are away from the Lord, (for <sup>7</sup>  
we are walking by faith, not by seeming) we are without <sup>8</sup>  
fear, desiring to be free from the body, and to be with  
the Lord. For this reason we make it our purpose, in <sup>9</sup>  
the body or away from it, to be well-pleasing to him.

For we all have to come before Christ to be judged; so 10  
that every one of us may get his reward for the things  
done in the body, good or bad.

#### THE WORK OF MAKING PEACE

Having in mind, then, the fear of the Lord, we put 11  
these things before men, but God sees our hearts; and  
it is my hope that we may seem right in your eyes.  
We are not again requesting your approval, but we are 12  
giving you the chance of taking pride in us, so that you  
may be able to give an answer to those whose glory is  
in seeming, and not in the heart. For if we are foolish, 13  
it is to God; or if we are serious, it is for you. For it is 14  
the love of Christ which is moving us; because we are  
of the opinion that if one was put to death for all, then  
all have undergone death; and that he underwent death 15  
for all, so that the living might no longer be living to  
themselves, but to him who underwent death for them  
and came back from the dead. For this reason, from this 16  
time forward we have knowledge of no man after the  
flesh: even if we have had knowledge of Christ after the  
flesh, we have no longer any such knowledge. So if any 17  
man is in Christ, he is in a new world: the old things  
have come to an end; they have truly become new. But 18  
all things are of God, who has made us at peace with  
himself through Christ, and has given to us the work of  
making peace; that is, that God was in Christ making 19  
peace between the world and himself, not putting their  
sins to their account, and having given to us the preaching  
of this news of peace.

#### SERVANTS OF GOD

So we are the representatives of Christ, as if God was 20  
making a request to you through us: we make our  
request to you, in the name of Christ, be at peace  
with God. For him who had no knowledge of sin God 21  
made to be sin for us; so that we might become the

6 righteousness of God in him. We then, working together 1  
with God, make our request to you not to take the grace  
of God to no purpose (for he says, 2

I have given ear to you at a good time,

And I have been your helper in a day of salvation:

see, now is the good time; now is the day of salvation):  
giving no cause for trouble in anything, so that no one 3  
may be able to say anything against our work; but in 4  
everything making it clear that we are the servants of  
God, in quiet strength, in troubles, in need, in sorrow, in 5  
blows, in prisons, in attacks, in hard work, in watchings,  
in going without food; in a clean heart, in knowledge, 6  
in long waiting, in being kind, in the Holy Spirit, in true  
love, in the true word, in the power of God; with the 7  
arms of righteousness on the right hand and on the left,  
by glory and by shame, by an evil name and a good 8  
name; as untrue, and still true; as strange, but still in 9  
the public eye; as near to death, but still living; as  
undergoing punishment, but not put to death; as full of 1  
sorrow, but ever glad; as poor, but giving wealth to  
others; as having nothing, but still having all things.

Our mouth is open to you, O Corinthians, our heart 1  
is wide. It is not our feelings to you which are narrow, 1  
but yours to us. Now to give me back payment of the 1  
same sort (I am talking as to my children), let your  
hearts be wide open to me.

Do not keep company with those who have not faith: 1  
for what is there in common between righteousness and  
evil, or between light and dark? And what agreement 1  
is there between Christ and the Evil One? or what part  
has one who has faith with one who has not? And what 1  
agreement has the house of God with images? for we  
are a house of the living God; even as God has said,  
"I will be living among them, and walking with them;  
and I will be their God, and they will be my people".  
For which cause, 1

Come out from among them, and be separate,



says the Lord,

And let no unclean thing come near you;

And I will take you for myself,

And will be a Father to you;

18

And you will be my sons and daughters,

7 says the Lord, the Ruler of all. Because God, then, will 1  
give us such rewards, dear brothers, let us make our-  
selves clean from all evil of flesh and spirit, and become  
completely holy in the fear of God.

#### FOR LIFE AND DEATH

LET your hearts be open to us: we have done no 2  
man wrong, no man has been offered rewards by  
us, we have made no profit out of any man. It is 3  
not with the purpose of judging you that I say this: for  
I have said before that you are in our hearts for life and  
death together. My words to you are without fear, I am 4  
full of pride on account of you: I have great comfort and  
joy in all our troubles.

For even when we had come into Macedonia our flesh 5  
had no rest, but we were troubled on every side; there  
were fightings outside and fears inside. But God who 6  
gives comfort to the poor in spirit gave us comfort by  
the coming of Titus; and not by his coming only, but 7  
by the comfort which he had in you, while he gave us  
word of your desire, your sorrow, your care for me;  
so that I was still more glad. For though my letter gave 8  
you pain, I have no regret for it now, though I had  
before; for I see that the letter gave you pain, but only  
for a time. Now I am glad, not that you had sorrow, but 9  
that your sorrow was the cause of a change of heart;  
for yours was a holy sorrow that you might undergo no  
loss by us in anything. For the sorrow which God gives 10  
is the cause of salvation through a change of heart, in  
which there is no reason for grief: but the sorrow of the  
world is a cause of death. For you see what care was 11

produced in you by this very sorrow of yours before God, what clearing of yourselves, what wrath against sin, what fear, what desire, what serious purpose, what punishment. In everything you have made it clear that you are free from sin in this business. So though I sent you a letter, it was not only because of the man who did the wrong, or because of him to whom the wrong was done, but so that your true care for us might be made clear in the eyes of God. So we have been comforted: and we had the greater joy in our comfort because of the joy of Titus, for his spirit had been made glad by you all. For I was not put to shame in anything in which I may have made clear to him my pride in you; but as we said nothing to you but what was true, so the good things which I said to Titus about you were seen by him to be true. And his love to you is the more increased by his memory of you all, how you gave way to his authority, and how you took him to your hearts with fear and honour. It gives me great joy to see you answering to my good opinion of you in every way.

## GOOD NEWS OF THE CHURCHES

- 8 **A**ND now we give you news, brothers, about the grace of God which has been given to the churches of Macedonia; how while they were undergoing every sort of trouble, and were in the greatest need, they took all the greater joy in being able to give freely to the needs of others. For I give them witness, that as they were able, and even more than they were able, they gave from the impulse of their hearts, seriously requesting us that they might have a part in this grace of being servants to the needs of the saints: and going even farther than our hope, they first gave themselves to the Lord and to us after the purpose of God. So that we made a request to Titus that, as he had made a start before, so he might make this grace complete in you. And that as you are full of every good thing, of faith,

of the word, of knowledge, of a ready mind, and of love to us, so you may be full of this grace in the same way. I am not giving you an order, but using the ready mind <sup>8</sup> of others as a test of the quality of your love. For you <sup>9</sup> see the grace of our Lord Jesus Christ, how though he had wealth, he became poor on your account, so that through his need you might have wealth. And in this <sup>10</sup> I give my opinion: for it is to your profit, who were the first to make a start a year before, not only to do this, but to make clear that your minds were more than ready to do it. Then make the doing of it complete; so that <sup>11</sup> as you had a ready mind, you may give effect to it as you are able. For if there is a ready mind, a man will <sup>12</sup> have God's approval in the measure of what he has, and not of what he has not. And I am not saying this so that <sup>13</sup> others may get off free, while the weight comes on you: but so that things may be equal; that from those things <sup>14</sup> of which you have more than enough at the present time their need may be helped, and that if you are in any need they may be a help to you in the same way, making things equal. As it says in the Writings, "He who had <sup>15</sup> taken up much had nothing over and he who had little had enough".

But praise be to God, who puts the same care for you <sup>16</sup> into the heart of Titus. For while he gladly gave ear <sup>17</sup> to our request, he was interested enough to go to you from the impulse of his heart. And with him we have <sup>18</sup> sent a brother whose praise in the good news has gone through all the churches; and not only so, but he was <sup>19</sup> marked out by the churches to go with us in the grace of this giving which we have undertaken to the glory of the Lord and to make clear that our mind was ready: and so that no man might be able to say anything against <sup>20</sup> us in the business of this giving which has been put into our hands: for the business has been so ordered by us <sup>21</sup> as to have the approval, not only of the Lord, but of men. And we have sent with them our brother, whose <sup>22</sup> care has been made clear to us at times and in ways

without number, but it is now all the greater because of the certain faith which he has in you. If any question comes up about Titus, he is my brother-worker, working with me for you; or about the others, they are the representatives of the churches to the glory of Christ. Make clear then to them, as representatives of the churches, the quality of your love, and that the things which we have said about you are true.

#### THE SPIRIT OF GIVING

9 **B**UT there is no need for me to say anything in my letter about the giving to the saints: for I have before made clear to those of Macedonia, my pride in your ready mind, saying to them that Achaia has been ready for a year back; and a great number have been moved to do the same by your example. But I have sent the brothers, so that the good things we said about you may be seen to be true, and that, as I said, you may be ready: for fear that, if any from Macedonia come with me, and you are not ready, we (not to say, you) might be put to shame in this thing. So it seemed to me wise for the brothers to go before, and see that the amount which you had undertaken to give was ready, so that it might be a cause for praise, and not as if we were making profit out of you.

But in the Writings it says, "He who puts in only a small number of seeds, will get in the same; and he who puts them in from a full hand, will have produce in full measure from them". Let every man do after the purpose of his heart; not giving with grief, or by force: for God takes pleasure in a ready giver. And God is able to give you all grace in full measure; so that ever having enough of all things, you may be full of every good work: as it is said in the Writings,

He has sent out far and wide, he has given to the poor;  
His righteousness is for ever.

And he who gives seed for putting into the field and bread for food, will take care of the growth of your seed, at the same time increasing the fruits of your righteousness; your wealth being increased in everything, with a simple mind, causing praise to God through us. For this work of giving not only takes care of the needs of the saints, but is the cause of much praise to God; for when, through this work of giving, they see what you are, they give glory to God for the way in which you have given yourselves to the good news of Christ, and for the wealth of your giving to them and to all; while their hearts go out to you in love and in prayer for you, because of the great grace of God which is in you. Praise be to God for what he has given, which words have no power to say.

## PAUL AND HIS AUTHORITY

10 **N**ow I Paul myself make request to you by the quiet and gentle behaviour of Christ, I who am poor in spirit when with you, but who say what is in my mind to you without fear when I am away from you: yes, I make my request to you, so that when I am with you I may not have to make use of the authority which may be needed against some to whom we seem to be walking after the flesh. For though we may be living in the flesh, we are not fighting after the way of the flesh (for the arms with which we are fighting are not those of the flesh, but are strong before God for the destruction of high places); putting an end to reasonings, and every high thing which is lifted up against the knowledge of God, and causing every thought to come under the authority of Christ; being ready to give punishment to whatever is against his authority, after you have made it clear that you are completely under his control. Give attention to the things which are before you. If any man seems to himself to be Christ's, let him keep in mind that we are as much Christ's as

he is. For though I might take pride in our authority 8  
 (which the Lord gave for building you up, and not for  
 your destruction), it will not be a cause of shame to me:  
 that I may not seem to have the desire of causing you 9  
 fear by my letters. "For his letters", they say, "have 10  
 weight and are strong; but in body he is feeble, and his  
 way of talking has little force." Let those who say this 11  
 keep in mind that, what we are in word by letters when  
 we are away, so will we be in act when we are present.  
 For we will not make comparison of ourselves with 12  
 some of those who say good things about themselves:  
 but these, measuring themselves by themselves, and  
 making comparison of themselves with themselves, are  
 not wise. We will not give glory to ourselves in over- 13  
 great measure, but after the measure of the rule which  
 God has given us, a measure which comes even to you.  
 For we have no need to make ourselves seem more than 14  
 we are, as if our authority did not come as far as to you:  
 for we came even as far as you with the good news of  
 Christ: not taking credit to ourselves for what is not our 15  
 business, that is, for the work of others; but having hope  
 that, with the growth of your faith, we may get the  
 credit for an increase which is the effect of our work,  
 so that we may be able to go on and take the good news 16  
 to countries still farther away than you are, and not take  
 credit for another man's work in making things ready  
 to our hand. But whoever has a desire for glory, let his 17  
 glory be in the Lord. For the Lord's approval of a man 18  
 is not dependent on his opinion of himself, but on the  
 Lord's opinion of him.

## FALSE APOSTLES

11 **P**UT up with me if I am a little foolish: but, truly, 1  
 you do put up with me. For I have a very great 2  
 care for you: because you have been married by  
 me to one husband, and it is my desire to give you  
 completely holy to Christ. But I have a fear, that in 3

some way, as Eve was tricked by the deceit of the snake, your minds may be turned away from their simple and holy love for Christ. For if anyone comes preaching <sup>4</sup> another Jesus from the one whose preachers we are, or if you have got a different spirit, or a different sort of good news from those which came to you, how well you put up with these things. For in my opinion, I am in no <sup>5</sup> way less than the most important of the Apostles. But <sup>6</sup> though I am rough in my way of talking, I am not so in knowledge, as we have made clear to all by our acts among you. Or did I do wrong in making myself low <sup>7</sup> so that you might be lifted up, because I gave you the good news of God without reward? I took money from <sup>8</sup> other churches as payment for my work, so that I might be your servant; and when I was present with you, and <sup>9</sup> was in need, I let no man be responsible for me; for the brothers, when they came from Macedonia, gave me whatever was needed; and in everything I kept myself from being a trouble to you, and I will go on doing so. As the true word of Christ is in me, I will let no man <sup>10</sup> take from me this my cause of pride in the country of Achaia. Why? because I have no love for you? let God <sup>11</sup> be judge. But what I do, that I will go on doing, so that <sup>12</sup> I may give no chance to those who are looking for one; so that, in the cause of their pride, they may be seen to be the same as we are. For such men are false Apostles, <sup>13</sup> workers of deceit, making themselves seem like Apostles of Christ. And it is no wonder; for even Satan himself <sup>14</sup> is able to take the form of an angel of light. So it is no <sup>15</sup> great thing if his servants make themselves seem to be servants of righteousness; whose end will be the reward of their works.

I say again, Let me not seem foolish to anyone; but <sup>16</sup> if I do, put up with me as such, so that I may take a little glory to myself. What I am now saying is not by the <sup>17</sup> order of the Lord, but as a foolish person, taking credit to myself, as it seems. Seeing that there are those who <sup>18</sup> take credit to themselves after the flesh, I will do the

same. For you put up with the foolish gladly, being wise yourselves. You put up with a man if he makes servants of you, if he makes profit out of you, if he takes you prisoner, if he puts himself in a high place, if he gives you blows on the face. I say this by way of shaming ourselves, as if we had been feeble. But if anyone puts himself forward (I am talking like a foolish person), I will do the same. Are they Hebrews? so am I. Are they of Israel? so am I. Are they the seed of Abraham? so am I. Are they servants of Christ? (I am talking foolishly) I am more so; I have had more experience of hard work, of prisons, of blows more than measure, of death. Five times the Jews gave me forty blows but one. Three times I was whipped with rods, once I was stoned, three times the ship I was in came to destruction at sea, a night and a day I have been in the water; in frequent travels, in dangers on rivers, in dangers from outlaws, in dangers from my countrymen, in dangers from the Gentiles, in dangers in the town, in dangers in the waste land, in dangers at sea, in dangers among false brothers; in hard work and weariness, in frequent watchings, going without food and drink, cold and in need of clothing. In addition to all the other things, there is that which comes on me every day, the care of all the churches. Who is feeble and I am not feeble? who is in danger of falling, and I am not angry? If I have to take credit to myself, I will do so in the things in which I am feeble. The God and Father of our Lord Jesus Christ, to whom be praise for ever, is witness that the things which I say are true. In Damascus, the ruler under Aretas the king kept watch over the town of the people of Damascus, in order to take me: and being let down in a basket from the wall through a window, I got free from his hands.



## A THORN IN THE FLESH

12 **A**s it is necessary for me to take glory to myself, 1  
though it is not a good thing, I will come to  
visions and revelations of the Lord. I have know- 2  
ledge of a man in Christ, fourteen years back (if he was  
in the body, or out of the body, I am not able to say,  
but God only), who was taken up to the third heaven.  
And I have knowledge of such a man (if he was in the 3  
body, or out of the body, I am not able to say, but God  
only), how he was taken up into Paradise, and words 4  
came to his ears which may not be said, and which man  
is not able to say. On account of such a one I will have 5  
glory: for myself I will take no glory, but only in my  
feeble body. For if I had a desire to take credit to myself, 6  
it would not be foolish, for I would be saying what is  
true: but I will not, for fear that I might seem to any  
man more than he sees me to be, or has word from me  
that I am. And because the revelations were so very 7  
great, in order that I might not be overmuch lifted up,  
there was given to me a thorn in the flesh, one sent from  
Satan to give me pain. And about this thing I made 8  
request to the Lord three times that it might be taken  
away from me. And he said to me, "My grace is 9  
enough for you, for my power is made complete in what  
is feeble". Most gladly, then, will I take pride in my  
feeble body, so that the power of Christ may be on me.  
So I take pleasure in being feeble, in unkind words, in 10  
needs, in cruel attacks, in troubles, on account of Christ:  
for when I am feeble, then am I strong.

I have been forced by you to become foolish, though 11  
it was right for my praise to have come from you: for  
in no way was I less than the chief of the Apostles,  
though I am nothing. Truly the signs of an Apostle 12  
were done among you in quiet strength, with wonders  
and acts of power. For what is there in which you were 13  
made less than the other churches, but in the one thing

that I was not a trouble to you? Let me have forgiveness for this wrong.

This is now the third time that I am ready to come to you; and I will not be a trouble to you: my desire is for you, not for your property: for it is not the children's business to make store for their fathers, but the fathers' for the children. And I will gladly give all I have for your souls. If I have the more love for you, am I to be loved the less? But let it be so, that I was not a trouble to you myself; but (someone may say) being false, I took you with deceit. Did I make a profit out of you by any of those whom I sent to you? I gave orders to Titus, and I sent the brother with him. Did Titus make any profit out of you? were we not guided by the same Spirit, in the same ways?

It may seem to you that all this time we have been attempting to put ourselves in the right; but we are saying these things before God in Christ. For all things, dear brothers, are for your profit. For I have a fear that, when I come, you may not be answering to my desire, and that I may not be answering to yours; that there may be fighting, hate, angry feeling, divisions, evil talk about others, secrets, high thoughts, outbursts against authority; and that when I come again, my God may put me to shame among you, and I may have grief for those who have done wrong before, and have had no regret for their unclean ways, and for the evil desires of the flesh to which they have given way.

#### A SIGN OF CHRIST

13 **T**HIS is the third time that I am coming to you. 1  
From the mouth of two or three witnesses will every word be made certain. I said before, and 2  
still say it before I come, as being present for the second time, though I am still away from you, to those who have done wrong before, and to all the others, that if I come again I will not have pity; seeing that you are 3

looking for a sign of Christ giving out his word in me; who is not feeble in relation to you, but is strong in you: for he was feeble in that he was put to death on the cross, <sup>4</sup> but he is living by the power of God. And we are feeble in him, but we will be living with him through the power of God in relation to you. Make a test of your- <sup>5</sup> selves, if you are in the faith; make certain of yourselves. Or are you not conscious in yourselves that Jesus Christ is in you, if you are truly Christ's? But it is my hope <sup>6</sup> that you will have no doubt that we are truly Christ's. Now our prayer to God is that you may do no evil; not <sup>7</sup> in order that it may be put to our credit, but so that you may do what is right, whatever we may seem. Because <sup>8</sup> we are able to do nothing against what is true, but only for it. For we are glad when we are feeble and you are <sup>9</sup> strong; and this is our prayer, even that you may be made complete. For this cause I am writing these things <sup>10</sup> while I am away, so that there may be no need for me, when I am present, to make use of sharp measures, by the authority which the Lord has given me for building up and not for destruction.

Let this be my last word, brothers; be glad; be com- <sup>11</sup> plete; be comforted; be of the same mind; be at peace with one another: and the God of love and peace will be with you. Give one another a holy kiss. <sup>12</sup>

All the saints send their love to you. <sup>13</sup>

The grace of our Lord Jesus Christ, and the love of <sup>14</sup> God, and the harmony of the Holy Spirit, be with you all.

# THE LETTER OF PAUL TO THE GALATIANS

<sup>1</sup> **P**AUL, an Apostle (not from men, and not through man, but through Jesus Christ, and God the Father, who made him come back from the dead), and all the brothers who are with me, to the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, so that he might make us free from this present evil world, after the purpose of our God and Father: to whom be the glory for ever and ever. So be it.

## TURNED AWAY FROM CHRIST

I am surprised that you are being so quickly turned away from him whose word came to you in the grace of Christ, to good news of a different sort; which is not another sort: only there are some who give you trouble, desiring to make changes in the good news of Christ. But even if we, or an angel from heaven, were to be a preacher to you of good news other than that which we have given you, let there be a curse on him. As we have said before, so say I now again, If any man is a preacher to you of any good news other than that which has been given to you, let there be a curse on him. Am I now using arguments to men, or God? or is it my desire to give men pleasure? if I was still pleasing men, I would not be a servant of Christ.

## THE PAST LIFE OF PAUL

Because I say to you, my brothers, that the good news of which I was the preacher is not man's. For I did not get it from man, and I was not given teaching in it, but

it came to me through revelation of Jesus Christ. For  
 news has come to you of my way of life in the past in  
 the Jews' religion, how I was cruel without measure  
 to the church of God, and did great damage to it: and  
 I went farther in the Jews' religion than a number of  
 my generation among my countrymen, having a more  
 burning interest in the beliefs handed down from my  
 fathers. But when it was the good pleasure of God, by  
 whom I was marked out even from my mother's body,  
 through his grace, to give the revelation of his Son in  
 me, so that I might give the news of him to the Gentiles;  
 then I did not take the opinion of flesh and blood, and  
 I went not up to Jerusalem to those who were Apostles  
 before me; but I went away into Arabia, and again I  
 came back to Damascus.

Then after three years I went up to Jerusalem to see  
 Cephas, and was there with him fifteen days. But of the  
 other Apostles I saw only James the Lord's brother.  
 Now God is witness that the things which I am writing  
 to you are true. Then I came to the parts of Syria and  
 Cilicia. And the churches of Judaea which were in Christ  
 still had no knowledge of my face or person: only it  
 came to their ears that he who at one time was cruel to  
 us is now preaching the faith which before had been  
 attacked by him; and they gave glory to God in me.

#### PREACHING AMONG THE GENTILES

2 **T**HEN after the space of fourteen years I went up  
 again to Jerusalem with Barnabas, taking Titus  
 with me. And I went up by revelation; and I put  
 before them the good news which I was preaching among  
 the Gentiles, but privately before those who were of  
 good name, so that the work which I was or had been  
 doing might not be without effect. But not even Titus  
 who was with me, being a Greek, was made to undergo  
 circumcision: and that because of the false brothers let  
 in secretly, who came searching out our free condition

which we have in Christ Jesus, so that they might make servants of us; to whom we gave way not even for an hour; so that the true words of the good news might still be with you. But from those who seemed to be important (whatever they were has no weight with me: God does not take man's person into account): those who seemed to be important gave nothing new to me; but, quite the opposite, when they saw that I had been made responsible for preaching the good news to those without circumcision, even as Peter had been for those of the circumcision (because he who was working in Peter as the Apostle of the circumcision was working no less in me among the Gentiles); when they saw the grace which was given to me, James and Cephas and John, who had the name of being pillars, gave to me and Barnabas their right hands as friends so that we might go to the Gentiles, and they to the circumcision; only it was their desire that we would give thought to the poor; which very thing I had much in mind to do.

But when Cephas came to Antioch, I made a protest against him to his face, because he was clearly in the wrong. For before certain men came from James, he did take food with the Gentiles: but when they came, he went back and made himself separate, fearing those who were of the circumcision. And the rest of the Jews went after him, so that even Barnabas was overcome by their false ways. But when I saw that they were not living uprightly in agreement with the true words of the good news, I said to Cephas before them all, If you, being a Jew, are living like the Gentiles, and not like the Jews, how will you make the Gentiles do the same as the Jews? We being Jews by birth, and not sinners of the Gentiles, being conscious that a man does not get righteousness by the works of the law, but through faith in Jesus Christ, we had faith in Christ Jesus, so that we might get righteousness by faith in Christ, and not by the works of the law: because by the works of the law will no flesh get righteousness. But if, while we were

desiring to get righteousness through Christ, we ourselves were seen to be sinners, is Christ a servant of sin? In no way! For if I put up again those things which I gave to destruction, I am seen to be a wrongdoer. For I, through the law, have become dead to the law, so that I might be living to God. I have been put to death on the cross with Christ; still I am living; no longer I, but Christ is living in me; and that life which I now am living in the flesh I am living by faith, the faith of the Son of God, who in love for me, gave himself up for me. I do not make the grace of God of no effect: because if righteousness is through the law, then Christ was put to death for nothing.

#### RIGHTEOUSNESS BY FAITH

**O** FOOLISH Galatians, by what strange powers have you been tricked, to whom it was made clear that Jesus Christ was put to death on the cross? Give me an answer to this one question, Did the Spirit come to you through the works of the law, or by the hearing of faith? Are you so foolish? having made a start in the Spirit, will you now be made complete in the flesh? Did you undergo such a number of things to no purpose? if it is in fact to no purpose. He who gives you the Spirit, and does works of power among you, is it by the works of law, or by the hearing of faith? Even as Abraham had faith in God, and it was put to his account as righteousness. Be certain, then, that those who are of faith, the same are sons of Abraham. And the holy Writings, seeing before the event that God would give the Gentiles righteousness by faith, gave the good news before to Abraham, saying, "In you will all the nations have a blessing". So then those who are of faith have a part in the blessing of Abraham who was full of faith. For all who are of the works of the law are under a curse: because it is said in the Writings, "A curse is on everyone who does not keep on doing all the things

which are ordered in the book of the law". Now that no man gets righteousness by the law in the eyes of God, is clear; because, "The upright will be living by faith". And the law is not of faith; but, "He who does them will have life by them". Christ has made us free from the curse of the law, having become a curse for us: because it is said in the Writings, "A curse on everyone who is put to death by hanging on a tree": so that on the Gentiles might come the blessing of Abraham in Christ Jesus; in order that we through faith might have the Spirit which God had undertaken to give.

"WHAT THEN IS THE LAW?"

Brothers, as men would say, even a man's agreement, when it has been made certain, may not be put on one side, or have additions made to it. Now to Abraham were the undertakings given, and to his seed. He says not, "And to seeds," as of a great number; but as of one, he says, "And to your seed," which is Christ. Now this I say: The law, which came four hundred and thirty years after, does not put an end to the agreement made before by God, so as to make the undertaking of no effect. Because if the heritage is by the law, it is no longer dependent on the word of God; but God gave it to Abraham by his word. What then is the law? It was an addition made because of sin, till the coming of the seed to whom the undertaking had been given; and it was ordered through angels by the hand of a go-between. Now a go-between is not a go-between of one; but God is one. Is the law then against the words of God? in no way; because if there had been a law which was able to give life, truly righteousness would have been by the law. However, the holy Writings have put all things under sin, so that that for which God gave the undertaking, based on faith in Jesus Christ, might be given to those who have such faith.

But before faith came, we were kept in prison under



the law, waiting for the revelation of the faith which was to come. So the law has been a servant to take us to Christ, so that we might have righteousness by faith. But now that faith is come, we are no longer under a servant. Because you are all sons of God through faith in Christ Jesus. For all those of you who were given baptism into Christ did put on Christ. There is no Jew or Greek, servant or free, male or female: because you are all one in Jesus Christ. And if you are Christ's, then are you Abraham's seed, and yours is the heritage by the right of God's undertaking given to Abraham.

## THE SPIRIT OF THE SON OF GOD

4 **B**UT I say that as long as the son is a child, he is in no way different from a servant, though he is lord of all; but is under keepers and managers till the time fixed by the father. So we, when we were young, were kept under the first rules of the world; but when the time had come, God sent out his Son, made of a woman, made under the law, that he might make them free who were under the law, and that we might be given the place of sons. And because you are sons, God has sent out the Spirit of his Son into our hearts, saying, "*Abba*, Father". So that you are no longer a servant, but a son; and if a son, then the heritage of God is yours.

But at that time, having no knowledge of God, you were servants to those who by right are no gods: but now that you have come to have knowledge of God, or more truly, God has knowledge of you, how is it that you go back again to the poor and feeble first things, desiring to be servants to them again? You keep days, and months, and fixed times, and years. I am in fear of you, that I may have been working for you to no purpose.

My desire for you, brothers, is that you may be as I am, because I am as you are. You have done me no wrong; but you have knowledge that with a feeble body I was preaching the good news to you the first time;

and you did not have a poor opinion of me because of the trouble in my flesh, or put shame on it; but you took me to your hearts as an angel of God, even as Christ Jesus. Where then is that happy condition of yours? because I give you witness, that, if possible, you would have taken out your eyes and given them to me. So then am I no longer your friend, because I give you true words? Their interest in you is not good; but their desire is that you may be shut out, so that you may go after them. But it is good to have an interest in a good cause at all times, and not only when I am present with you. My children, of whom I am again in birth-pains till Christ is formed in you, truly my desire is to be present with you now, using a changed voice; for I am troubled about you.

Say, you whose desire it is to be under the law, do you not give ear to the law? Because it is in the Writings, that Abraham had two sons, one by the servant-woman, and one by the free woman. Now the son by the servant-woman has his birth after the flesh; but the son by the free woman has his birth through the undertaking of God. Which things have a secret sense; because these women are the two agreements; one from the mountain of Sinai, giving birth to servants, which is Hagar. Now this Hagar is the mountain Sinai in Arabia, and is the image of the Jerusalem which now is: which is a servant with her children. But the Jerusalem on high is free, which is our mother. For it is in the Writings,

You who have never given birth, be glad;  
Give cries of joy, you who have had no birth-pains;  
For more are the children of her who has been given  
up by her husband than those of the woman who has  
a husband.

Now we, brothers, as Isaac was, are the children of the undertaking of God. But as in those days he who had birth after the flesh was cruel to him who had birth after the Spirit, even so it is now. What then do the

Writings say? "Send away the servant-woman and her son; for the son of the servant-woman will not have a part in the heritage with the son of the free woman."

So, brothers, we are not children of the servant-woman, <sup>31</sup>  
 5 but of the free woman. Christ has truly made us free: <sup>1</sup>  
 then keep your free condition and let no man put a yoke on you again.

#### CIRCUMCISION AND FAITH

SEE, I Paul say to you, that if you take circumcision, <sup>2</sup>  
 Christ will be of no use to you. Yes, I give witness <sup>3</sup>  
 again to every man who takes circumcision, that he  
 will have to keep all the law. You are cut off from Christ, <sup>4</sup>  
 you who would have righteousness by the law; you are  
 turned away from grace. For we through the Spirit by <sup>5</sup>  
 faith are waiting for the hope of righteousness. Because <sup>6</sup>  
 in Christ Jesus, having circumcision or not having cir-  
 cumcision are equally of no profit; but only faith working  
 through love. You were going on well; who was the <sup>7</sup>  
 cause of your not giving ear to what is true? This <sup>8</sup>  
 ready belief did not come from him who had made  
 you his. A little leaven makes a change in all the mass. <sup>9</sup>  
 I am certain about you in the Lord, that you will be <sup>10</sup>  
 of no other mind; but he who is troubling you will  
 have his punishment, whoever he is. But I, brothers, if I <sup>11</sup>  
 am still preaching circumcision, why am I still attacked?  
 then has the shame of the cross been taken away. My <sup>12</sup>  
 desire is that they who give you trouble might even be  
 cut off themselves.

#### THE FLESH AND THE SPIRIT

Because you, brothers, were marked out to be free; <sup>13</sup>  
 only do not make use of your free condition to give the  
 flesh its chance, but through love be servants one to  
 another. For all the law is made complete in one word, <sup>14</sup>  
 even in this, "Have love for your neighbour as for  
 yourself". But if you are given to fighting with one <sup>15</sup>

another, take care that you are not the cause of destruction one to another.

But I say, Go on in the Spirit, and you will not come <sup>16</sup>  
under the rule of the evil desires of the flesh. For the <sup>17</sup>  
flesh has desires against the Spirit, and the Spirit against  
the flesh; because these are opposite the one to the  
other; so that you may not do the things which you have  
a mind to do. But if you are guided by the Spirit, you <sup>18</sup>  
are not under the law. Now the works of the flesh are <sup>19</sup>  
clear, which are these; evil desire, unclean things, wrong  
use of the senses, worship of images, use of strange <sup>20</sup>  
powers, hates, fighting, desire for what another has,  
angry feelings, love of competition, divisions, false  
teachings, envy, uncontrolled drinking and feasting, and <sup>21</sup>  
such things: of which I give you word clearly, even as  
I did in the past, that they who do such things will have  
no part in the kingdom of God. But the fruit of the <sup>22</sup>  
Spirit is love, joy, peace, a quiet mind, kind acts, well-  
doing, faith, gentle behaviour, control over desires: <sup>23</sup>  
against such there is no law. And those who are Christ's <sup>24</sup>  
have put to death on the cross the flesh with its passions  
and its evil desires.

If we are living by the Spirit, by the Spirit let us be <sup>25</sup>  
guided. Let us not be full of self-glory, making one <sup>26</sup>  
another angry, having envy of one another.

#### THE SPIRIT OF LOVE

6 **B**ROTHERS, if a man is taken in any wrongdoing, you <sup>1</sup>  
who are of the Spirit will put such a one right in  
a spirit of love; keeping watch on yourself, for fear  
that you yourself may be tested. Take on yourselves one <sup>2</sup>  
another's troubles, and so keep the law of Christ. For if <sup>3</sup>  
a man has an idea that he is something when he is  
nothing, he is tricked by himself. But let every man <sup>4</sup>  
make test of his work, and then will his cause for glory  
be in himself only, and not in his neighbour. Because <sup>5</sup>  
every man is responsible for his part of the work.

But let him who gets teaching in the word give a part <sup>6</sup>  
in all good things to his teacher. Be not tricked; God is <sup>7</sup>  
not made sport of: for whatever seed a man puts in, that  
will he get back as grain. Because he who puts in the <sup>8</sup>  
seed of the flesh will of the flesh get the reward of death;  
but he who puts in the seed of the Spirit will of the Spirit  
get the reward of eternal life. And let us not get tired <sup>9</sup>  
of well-doing; for at the right time we will get in the  
grain, if we do not give way to weariness. So then, as <sup>10</sup>  
we have the chance, let us do good to all men, and  
specially to those who are of the family of the faith.

See the size of the handwriting which I myself have <sup>11</sup>  
made use of in writing to you. Those who have the <sup>12</sup>  
desire to seem important in the flesh, put force on you  
to undergo circumcision; only that they may not be  
attacked because of the cross of Christ. Because even <sup>13</sup>  
those who undergo circumcision do not themselves keep  
the law; but they would have you undergo circumcision,  
so that they may have glory in your flesh. But far be it <sup>14</sup>  
from me to have glory in anything, but only in the cross  
of our Lord Jesus Christ, through which this world has  
come to an end on the cross for me, and I for it. For <sup>15</sup>  
having circumcision is nothing, and not having circum-  
cision is nothing, but only a new order of existence.  
And on all who are guided by this rule be peace and <sup>16</sup>  
mercy, and on the Israel of God.

From this time on let no man be a trouble to me; <sup>17</sup>  
because my body is marked with the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, <sup>18</sup>  
brothers. So be it.

# THE LETTER OF PAUL TO THE EPHESIANS

1 **P**AUL, an Apostle of Christ Jesus by the purpose  
of God, to the saints who are at Ephesus, and  
those who have faith in Christ Jesus: Grace to  
you and peace from God our Father and the Lord Jesus  
Christ.

## THE FIRST FRUIT OF OUR HERITAGE

Praise be to the God and Father of our Lord Jesus  
Christ, who has given us every blessing of the Spirit in  
the heavens in Christ: even as he made selection of us  
in him from the first, so that we might be holy and free  
from all evil before him in love: as we were designed  
before by him for the position of sons to himself through  
Jesus Christ, in the good pleasure of his purpose, to the  
praise of the glory of his grace which he freely gave to  
us in the Loved One: in whom we have salvation through  
his blood, the forgiveness of our sins, through the wealth  
of his grace, which he gave us in full measure in all  
wisdom and care; having made clear to us the secret of  
his purpose, in agreement with the design which he had  
in mind, to put into his hands the ordering of the times  
when they are complete, so that all things might come  
to a head in Christ, the things in heaven, and the things  
on the earth; in him, I say, in whom we have a heritage,  
being marked out from the first in his purpose who does  
all things in agreement with his designs; so that his  
glory might have praise through us who first had hope  
in Christ: in whom you, having been given the true  
word, the good news of your salvation, and through  
your faith in him, were given the sign of the Holy Spirit  
of hope, which is the first fruit of our heritage, till God  
gets back that which is his, to the praise of his glory.

For this cause I, having had news of the faith in the Lord Jesus which is among you, and which you make clear to all the saints, give praise without end for you, keeping you in mind in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; and that having the eyes of your heart full of light, you may have knowledge of what is the hope of his purpose, what is the wealth of the glory of his heritage in the saints, and how unlimited is his power to us who have faith, as is seen in the working of the strength of his power, by which he made Christ come back from the dead, and gave him a place at his right hand in heaven, far over all rule, and authority, and power, and every name which is named, not only in the present order, but in that which is to come: and he has put all things under his feet, and has made him to be head over all things to the church, which is his body, the full measure of him in whom all things are made complete.

AND to you did he give life, when you were dead through your wrongdoing and sins, in which you were living in the past after the ways of this present world, doing the pleasure of the lord of the power of the air, the spirit who is now working in those who go against the purpose of God; among whom we all at one time were living in the pleasures of our flesh, giving way to the desires of the flesh and of the mind, and the punishment of God was waiting for us even as for the rest. But God, being full of mercy, through the great love which he had for us, even when we were dead through our sins, gave us life together with Christ (by grace you have salvation), so that we came back from death with him, and are seated with him in the heavens, in Christ Jesus; that in the time to come he might make clear the full wealth of his grace in his mercy to us in Jesus Christ: because by grace you have salvation through faith; and that not of yourselves: it is given by

God: not by works, so that no man may take glory to himself. For by his act we were given existence in Christ Jesus to do those good works which God before made ready for us so that we might do them.

#### UNITED IN THE SPIRIT

For this reason keep it in mind that in the past you, the Gentiles in the flesh, who are looked on as being outside the circumcision by those who have circumcision, in the flesh, made by hands; that you were at that time without Christ, being cut off from any part in Israel's rights as a nation, having no part in God's agreement, having no hope, and without God in the world. But now in Christ Jesus you who at one time were far off are made near in the blood of Christ. For he is our peace, who has made the two into one, and by whom the middle wall of division has been broken down, having in his flesh put an end to that which made the division between us, even the law with its rules and orders, so that he might make in himself, of the two, one new man, so making peace; and that the two might come into agreement with God in one body through the cross, so putting an end to that division. And he came preaching peace to you who were far off, and to those who were near; because through him the two of us are able to come near in one Spirit to the Father. So then you are no more as those who have no part or place in the kingdom of God, but you are numbered among the saints, and of the family of God, resting on the base of the Apostles and prophets, Christ Jesus himself being the chief keystone, in whom all the building, rightly joined together, comes to be a holy house of God in the Lord; in whom you, with the rest, are united together as a living-place of God in the Spirit.



## THE SECRET OF CHRIST

3 **F**OR this cause I Paul, the prisoner of Christ Jesus 1  
for you Gentiles, if that ordering of the grace of 2  
God has come to your knowledge, which was given  
to me for you, how by revelation the secret was made 3  
clear to me, as I said before in a short letter, by the 4  
reading of which you will be clear about my knowledge  
of the secret of Christ; which in other generations was 5  
not given to the sons of men, but the revelation of it  
has now been made to his holy Apostles and prophets  
in the Spirit; which is that the Gentiles have a part in 6  
the heritage, and in the same body, and in the same hope  
in Christ through the good news, of which I was made 7  
a preacher, through that grace of God which was given  
to me in the measure of the working of his power. To 8  
me, who am less than the least of all the saints, was this  
grace given, so that I might make clear to the Gentiles  
the good news of the unending wealth of Christ: and 9  
make all men see what is the ordering of the secret which  
from the first has been kept in God who made all things;  
so that now to the rulers and the powers in the heavens 10  
might be made clear through the church the wide-  
shining wisdom of God, which is seen in his eternal 11  
purpose in Christ Jesus our Lord: by whom we come 12  
near to God without fear through faith in him. For this 13  
reason it is my prayer that you may not become feeble  
because of my troubles for you, which are your glory.

For this cause I go down on my knees before the 14  
Father, from whom every family in heaven and on earth 15  
is named, that in the wealth of his glory he would make 16  
you strong with power through his Spirit in your hearts;  
that Christ may have his place in your hearts through 17  
faith: so that you, being rooted and based in love, may 18  
have strength to see with all the saints how wide and  
long and high and deep it is, and to have knowledge of 19  
the love of Christ which is outside all knowledge, so that  
you may be made complete as God himself is complete.

Now to him who is able to do in full measure more <sup>20</sup>  
 than all our desires or thoughts, through the power  
 which is working in us, to him be the glory in the church <sup>21</sup>  
 and in Christ Jesus to all generations for ever and ever.  
 So be it.

#### THE HARMONY OF THE SPIRIT

4 **I** THEN, the prisoner in the Lord, make this request <sup>1</sup>  
 from my heart, that you will see that your behaviour  
 is a credit to the position which God's purpose has  
 given you, with all gentle and quiet behaviour, taking <sup>2</sup>  
 whatever comes, putting up with one another in love;  
 taking care to keep the harmony of the Spirit in the yoke <sup>3</sup>  
 of peace. There is one body and one Spirit, even as you <sup>4</sup>  
 have been marked out by God in the one hope of his  
 purpose for you; one Lord, one faith, one baptism, <sup>5</sup>  
 one God and Father of all, who is over all, and through <sup>6</sup>  
 all, and in all. But to every one of us has grace been <sup>7</sup>  
 given in the measure of the giving of Christ. For this <sup>8</sup>  
 reason he says,

He went up on high, taking his prisoners with him,  
 And gave freely to men.

(Now this, "He went up," what is it but that he first <sup>9</sup>  
 went down into the lower parts of the earth? He who <sup>1</sup>  
 went down is the same who went up far over all the  
 heavens so that he might make all things complete.)  
 And he gave some as Apostles, and some, prophets; <sup>1</sup>  
 and some, preachers of the good news; and some to give  
 care and teaching; for the training of the saints as <sup>1</sup>  
 servants in the church, for the building up of the body  
 of Christ: till we all come to the harmony of the faith, <sup>1</sup>  
 and of the knowledge of the Son of God, to full growth,  
 to the full measure of Christ: that we may be no longer <sup>1</sup>  
 children, sent this way and that, turned about by every  
 wind of teaching, by the twisting and tricks of men, by  
 the deceits of error; but saying true words in love, may <sup>1</sup>  
 come to full growth in him, who is the head, even Christ;

through whom all the body, being rightly formed and 16  
united together, by the full working of every part, is  
increased to the building up of itself in love.

## PUTTING ON THE NEW MAN

This I say, then, and give witness in the Lord, that 17  
you are to go no longer in the way of the Gentiles whose  
minds are turned to that which has no profit, whose 18  
thoughts are dark, to whom the life of God is strange  
because they are without knowledge, and their hearts  
have been made hard; who having no more power of 19  
feeling, have given themselves up to evil passions, to do  
all unclean things with overmuch desire. For this was 20  
not the teaching of Christ which was given to you; if in 21  
fact you gave ear to him, and were given teaching in  
him, even as what is true is made clear in Jesus: that 22  
you are to put away, in relation to your earlier way of  
life, the old man, which has become evil by love of  
deceit; and be made new in the spirit of your mind, 23  
and put on the new man, to which God has given life, 24  
in righteousness and a true and holy way of living.

And so, putting away false words, let everyone say 25  
what is true to his neighbour: for we are parts one of  
another. Be angry without doing wrong; let not the 26  
sun go down on your wrath: and do not give way to the 27  
Evil One. Let him who was a thief be so no more, but 28  
let him do good work with his hands, so that he may  
have something to give to him who is in need. Let no 29  
evil talk come out of your mouth, but only what is good  
for giving necessary teaching, and for grace to those  
who give ear. And do not give grief to the Holy Spirit 30  
of God, by whom you were marked for the day of  
salvation. Let all bitter, sharp, and angry feeling, and 31  
noise, and evil words, be put away from you, with all  
unkind acts; and be kind to one another, full of pity, 32  
having forgiveness for one another, even as God in  
Christ had forgiveness for you.

## THE EXAMPLE OF CHRIST

5 **L**ET it then be your desire to be like God, as well- 1  
 loved children; and be living in love, even as 2  
 Christ had love for you, and gave himself up for  
 us, an offering to God for a perfume of a sweet smell.  
 But evil acts of the flesh, and all unclean things, or desire 3  
 for others' property, let it not even be named among  
 you, as is right for saints; and let there be no low 4  
 behaviour, or foolish talk, or words said in sport, which  
 are not right, but in place of them the giving of praise.  
 Being certain of this, that no man who gives way to the 5  
 passions of the flesh, no unclean person, or one who has  
 desire for the property of others, or who gives worship  
 to images, has any heritage in the kingdom of Christ  
 and God. Do not be turned from the right way by 6  
 foolish words; for because of these things the punish-  
 ment of God comes on those who do not put themselves  
 under him. Have no part with such men; for you at one 7  
 time were dark, but now are light in the Lord: let your 8  
 behaviour be that of children of light (because the fruit 9  
 of the light is in all righteousness and in everything  
 which is good and true), testing by experience what is 10  
 well-pleasing to the Lord; and have no company with 11  
 the works of the dark, which give no fruit, but make their  
 true quality clear; for the things which are done by them 12  
 in secret it is shame even to put into words. But all 13  
 things, when their true quality is seen, are made clear  
 by the light: because everything which is made clear is  
 light. For this reason he says, "Be awake, you who are 14  
 sleeping, and come up from among the dead, and Christ  
 will be your light".

Take care then how you are living, not as unwise, 15  
 but as wise; making good use of the time, because the 16  
 days are evil. For this reason, then, be not foolish, but 17  
 be conscious of the Lord's pleasure. And do not take 18  
 overmuch wine by which one may be overcome, but be  
 full of the Spirit; joining with one another in holy songs 19

of praise and of the Spirit, using your voice in songs and making melody in your heart to the Lord; giving praise at all times for all things in the name of our Lord Jesus Christ, to God, even the Father; letting yourselves be ruled by one another in the fear of Christ.

Wives, be under the authority of your husbands, as of the Lord. For the husband is the head of the wife, as Christ is the head of the church, being himself the saviour of the body. And as the church is under Christ's authority, so let wives be under the rule of their husbands in all things. Husbands, have love for your wives, even as Christ had love for the church, and gave himself for it; so that he might make it holy, having made it clean with the washing of water by the word, that he might take it for himself, a church full of glory, not having one mark or fold or any such thing; but that it might be holy and complete. Even so it is right for husbands to have love for their wives as for their bodies. He who has love for his wife has love for himself: for no man ever had hate for his flesh; but he gives it food and takes care of it, even as Christ does for the church; because we are parts of his body. For this cause will a man go away from his father and mother, and be joined to his wife; and the two will become one flesh. This is a great secret: but my words are about Christ and the church. But do you, everyone, have love for his wife, even as for himself; and let the wife see that she has respect for her husband.

6 CHILDREN, do what is ordered by your fathers and mothers in the Lord: for this is right. Give honour to your father and mother (which is the first rule having a reward), so that all may be well for you, and your life may be long on the earth. And, you fathers, do not make your children angry: but give them training in the teaching and fear of the Lord.

Servants, do what is ordered by those who are your natural masters, having respect and fear for them, with

all your heart, as to Christ; not only under your master's 6  
eye, as pleasers of men; but as servants of Christ, doing  
the pleasure of God from the heart; doing your work 7  
readily, as to the Lord, and not to men: in the knowledge 8  
that for every good thing anyone does, he will have his  
reward from the Lord, if he is a servant or if he is free.  
And, you masters, do the same things to them, not 9  
making use of violent words: in the knowledge that their  
Master and yours is in heaven, and he has no respect  
for a man's position.

#### THE BREASTPLATE OF RIGHTEOUSNESS

Lastly, be strong in the Lord, and in the strength of 10  
his power. Take up God's instruments of war, so that 11  
you may be able to keep your position against all the  
deceits of the Evil One. For our fight is not against flesh 12  
and blood, but against authorities and powers, against  
the world-rulers of this dark night, against the spirits  
of evil in the heavens. For this reason take up all the 13  
arms of God, so that you may be able to be strong in the  
evil day, and, having done all, to keep your place. Take 14  
your place, then, having your body clothed with the true  
word, and having put on the breastplate of righteous-  
ness; be ready with the good news of peace as shoes on 15  
your feet; and most of all, using faith as a cover to keep 16  
off all the flaming arrows of the Evil One. And take 17  
salvation for your head-dress and the sword of the Spirit,  
which is the word of God: with prayers and deep desires, 18  
making requests at all times in the Spirit, and keeping  
watch, with strong purpose, in prayer for all the saints,  
and for me, that words may be given to me in the 19  
opening of my mouth, to make clear without fear the  
secret of the good news, for which I am a representative 20  
in chains, and that I may say without fear the things  
which it is right for me to say.

But so that you may have knowledge of my business, 21  
and how I am, Tychicus, the well-loved brother and

tested servant in the Lord, will give you news of all things: whom I have sent to you for this very purpose, <sup>22</sup> so that you may have knowledge of our position, and that he may give comfort to your hearts.

Peace be to the brothers, and love with faith, from <sup>23</sup> God the Father and the Lord Jesus Christ. Grace be <sup>24</sup> with all those who have true love for our Lord Jesus Christ.

# THE LETTER OF PAUL TO THE PHILIPPIANS

1 **P**AUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with the Bishops and Deacons of the church: Grace to you and peace from God our Father and the Lord Jesus Christ.

I give praise to my God at every memory of you, and in all my prayers for you all, making my request with joy, because of your help in giving the good news from the first day till now; for I am certain of this very thing, that he by whom the good work was started in you will make it complete till the day of Jesus Christ: so it is right for me to take thought for you all in this way, because I have you in my heart; for in my chains, and in my arguments before the judges in support of the good news, making clear that it is true, you all have your part with me in grace. For God is my witness, how my love goes out to you all in the loving mercies of Christ Jesus. And my prayer is that you may be increased more and more in knowledge and experience; so that you may give your approval to the best things; that you may be true and without wrongdoing till the day of Christ; being full of the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

## TROUBLE TURNED TO JOY

Now it is my purpose to make clear to you, brothers, that the cause of the good news has been helped by my experiences; so that it became clear through all the Praetorium, and to all the rest, that I was a prisoner on account of Christ; and most of the brothers in the Lord, taking heart because of my chains, are all the stronger



to give the word of God without fear. Though some are 15  
preaching Christ out of envy and competition, others do  
it out of a good heart: these do it from love, conscious 16  
that I am responsible for the cause of the good news:  
but those are preaching Christ in a spirit of competition, 17  
not from their hearts, but with the purpose of giving me  
pain in my prison. What then? only that in every way, 18  
falsely or truly, the preaching of Christ goes on; and in  
this I am glad, and will be glad. For I am conscious 19  
that this will be for my salvation, through your prayer  
and the giving out of the stored wealth of the Spirit of  
Jesus Christ, in the measure of my strong hope and 20  
belief that in nothing will I be put to shame, but that  
without fear, as at all times, so now will Christ have  
glory in my body, by life or by death. For to me life 21  
is Christ and death is profit. But if I go on living in the 22  
flesh—if this is the fruit of my work—then I do not see  
what decision to make. I am in a hard position between 23  
the two, having a desire to go away and be with Christ,  
which is very much better: still, to go on in the flesh is 24  
more necessary because of you. And being certain of 25  
this, I am conscious that I will go on, yes, and go on  
with you all, for your growth and joy in the faith; so 26  
that your pride in me may be increased in Christ Jesus  
through my being present with you again. Only let 27  
your behaviour do credit to the good news of Christ, so  
that if I come and see you or if I am away from you,  
I may have news of you that you are strong in one spirit,  
working together with one soul for the faith of the good  
news; having no fear of those who are against you; 28  
which is a clear sign of their destruction, but of your  
salvation, and that from God; because to you it has been 29  
given in the cause of Christ not only to have faith in him,  
but to undergo pain on his account: fighting the same 30  
fight which you saw in me, and now have word of in me.

## UNITING OF HEARTS

2 **I**F then there is any comfort in Christ, any help given by love, any uniting of hearts in the Spirit, any loving mercies and pity, make my joy complete by being of the same mind, having the same love, being in harmony and of one mind; doing nothing through envy or through pride, but with low thoughts of self let everyone take others to be better than himself; not looking everyone to his private good, but keeping in mind the things of others. Let this mind be in you which was in Christ Jesus, to whom, being in the form of God, it did not seem that to be equal with God was a thing to be taken by force, but he made himself as nothing, taking the form of a servant, being made like men; and being seen in form as a man, he took the lowest place, and let himself be put to death, even the death of the cross. For this reason God has put him in the highest place and has given to him the name which is greater than every name; so that at the name of Jesus every knee may be bent, of things in heaven and things on earth and things under the earth, and that every tongue may give witness that Jesus Christ is Lord, to the glory of God the Father.

## WITHOUT PROTESTS AND ARGUMENTS

So then, my loved ones, as you have at all times done what I say, not only when I am present, but now much more when I am not with you, give yourselves to working out your salvation with fear in your hearts; for it is God who is the cause of your desires and of your acts, for his good pleasure. Do all things without protests and arguments; so that you may be holy and gentle, children of God without sin, in a twisted and foolish generation, among whom you are seen as lights in the world, offering the word of life; so that I may have glory in you in the day of Christ, because my running was not for nothing and my work was not without effect. And

even if I am offered like a drink-offering, giving myself for the cause and work of your faith, I am glad and have joy with you all: and in the same way do you be glad 18 and have a part in my joy.

But I am hoping in the Lord Jesus to send Timothy 19 to you before long, so that I may be comforted when I have news of you. For I have no man of like mind who 20 will truly have care for you. For they all go after what 21 is theirs, not after the things of Christ. But his quality 22 is clear to you; how, as a child is to its father, so he was a help to me in the work of the good news. Him then 23 I am hoping to send as quickly as possible, when I am able to see how things will go for me: but I have faith 24 in the Lord that I myself will come before long. But it 25 seemed to me necessary to send to you Epaphroditus, my brother, who has taken part with me in the work and in the fight, and your servant, sent by you for help in my need; because his heart was with you all, and he 26 was greatly troubled because you had news that he was ill: for in fact he was ill almost to death: but God had 27 mercy on him; and not only on him but on me, so that I might not have grief on grief. I have sent him, then, 28 the more gladly, so that when you see him again, you may be happy and I may have the less sorrow. So take 29 him to your hearts in the Lord with all joy, and give honour to such as he is: because for the work of Christ 30 he was near to death, putting his life in danger to make your care for me complete.

#### THE REWARD OF LIFE FROM THE DEAD

FOR the rest, my brothers, be glad in the Lord. 1 Writing the same things to you is no trouble to me, and for you it is safe. Be on the watch against 2 dogs, against the workers of evil, against those of the circumcision: for we are the circumcision, who give 3 worship to God and have glory in Jesus Christ, and have no faith in the flesh: even though I myself might have 4

faith in the flesh: if any other man has reason to have faith in the flesh, I have more: being given circumcision on the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in relation to the law, a Pharisee: in bitter hate I was cruel to the church; I kept all the righteousness of the law to the last detail. But those things which were profit to me, I gave up for Christ. Yes truly, and I am ready to give up all things for the knowledge of Christ Jesus my Lord, which is more than all: for whom I have undergone the loss of all things, and to me they are less than nothing, so that I may have Christ as my reward, and be seen in him, not having my righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may have knowledge of him, and of the power by which he came again from the dead, and a part with him in his pains, becoming like him in his death; if in any way I may have the reward of life from the dead. Not as if I had even now got the reward or been made complete: but I go on in the hope that I may come to the knowledge of that for which I was made the servant of Christ Jesus. Brothers, it is clear to me that I have not come to that knowledge; but one thing I do, letting go those things which are past, and stretching out to the things which are before, I go forward to the mark, even the reward of the high purpose of God in Christ Jesus. Then let us all, who have come to full growth, be of this mind: and if in anything you are of a different mind, even this will God make clear to you: only, as far as we have got, let us be guided by the same rule.

Brothers, take me as your example, and take note of those who are walking after the example we have given. For there are those, of whom I have given you word before, and do so now with sorrow, who are haters of the cross of Christ; whose end is destruction, whose god is the stomach, and whose glory is in their shame, whose minds are fixed on the things of the earth. For our

country is in heaven; from where the Saviour for whom we are waiting will come, even the Lord Jesus Christ: by whom this poor body of ours will be changed into the 21 image of the body of his glory, in the measure of the working by which he is able to put all things under himself.

## BE GLAD IN THE LORD

So my brothers, well-loved and very dear to me, my 1 joy and crown, be strong in the Lord, my loved ones.

I make request to Euodias and Syntyche to be of the 2 same mind in the Lord. And I make request to you, 3 true helper in my work, to see to the needs of those women who took part with me in the good news, with Clement and the rest of my brother-workers whose names are in the book of life.

Be glad in the Lord at all times: again I say, Be glad. 4 Let your gentle behaviour be clear to all men. The Lord 5 is near. Have no cares; but in everything with prayer 6 and praise put your requests before God. And the peace 7 of God, which is deeper than all knowledge, will keep your hearts and minds in Christ Jesus.

For the rest, my brothers, whatever things are true, 8 whatever things have honour, whatever things are upright, whatever things are holy, whatever things are beautiful, whatever things are of value, if there is any virtue and if there is any praise, give thought to these things. The things which came to you by my teaching 9 and preaching, and which you saw in me, these things do, and the God of peace will be with you.

But I am very glad in the Lord that your care for 10 me has come to life again; though you did in fact take thought for me, but you were not able to give effect to it. But I will not say anything about my needs, for I am 11 able, wherever I am, to be dependent on myself. It is 12 the same to me if I am looked down on or honoured; everywhere and in all things I have the secret of how

to be full and how to go without food; how to have wealth and how to be in need. I am able to do all things through him who gives me strength. But you did well to have care for me in my need. And you have knowledge, Philippians, that when the good news first came to you, when I went away from Macedonia, no church took part with me in the business of giving to the saints, but you only; because even in Thessalonica you sent once and again to me in my need. Not that I am looking for an offering, but for fruit which may be put to your credit. I have all things and more than enough: I am made full, having had from Epaphroditus the things which came from you, a perfume of a sweet smell, an offering well-pleasing to God. And my God will give you all you have need of from the wealth of his glory in Christ Jesus. Now to God our Father be glory for ever and ever. So be it.

Give words of love to every saint in Christ Jesus. The brothers who are with me send you their love. All the saints send their love to you, specially those who are of Caesar's house.

The grace of the Lord Jesus Christ be with your spirit.

# THE LETTER OF PAUL TO THE COLOSSIANS

**P**AUL, an Apostle of Jesus Christ, by the purpose of <sup>1</sup>  
God, and Timothy our brother, to the saints and <sup>2</sup>  
true brothers in Christ at Colossae: Grace to you  
and peace from God our Father.

We give praise to God the Father of our Lord Jesus <sup>3</sup>  
Christ, making prayer for you at all times, after hearing <sup>4</sup>  
of your faith in Christ Jesus, and of the love which you  
have for all the saints, through the hope which is in store <sup>5</sup>  
for you in heaven; knowledge of which was given to you  
before in the true word of the good news, which has <sup>6</sup>  
come to you; and which in all the world is giving fruit  
and increase, as it has done in you from the day when it  
came to your ears and you had true knowledge of the  
grace of God; as it was given to you by Epaphras, our <sup>7</sup>  
well-loved helper, who is a true servant of Christ for  
us, and who, himself, made clear to us your love in the <sup>8</sup>  
Spirit.

## PRAYER AND PRAISE

For this reason, we, from the day when we had word <sup>9</sup>  
of it, keep on in prayer for you, that you may be full  
of the knowledge of his purpose, with all wisdom and  
experience of the Spirit, living uprightly in the approval <sup>10</sup>  
of the Lord, giving fruit in every good work, and in-  
creasing in the knowledge of God; full of strength in <sup>11</sup>  
the measure of the great power of his glory, so that you  
may undergo all troubles with joy; giving praise to the <sup>12</sup>  
Father who has given us a part in the heritage of the  
saints in light; who has made us free from the power of <sup>13</sup>  
evil and given us a place in the kingdom of the Son of  
his love; in whom we have our salvation, the forgiveness <sup>14</sup>  
of sins: who is the image of the unseen God, coming into <sup>15</sup>  
existence before all living things; for by him all things <sup>16</sup>  
were made, in heaven and on earth, things seen and

things unseen, authorities, lords, rulers, and powers; all things were made by him and for him; he is before all things, and in him all things have being. And he is the head of the body, the church: the starting point of all things, the first to come again from the dead; so that in all things he might have the chief place. For God in full measure was pleased to be in him; through him uniting all things with himself, having made peace through the blood of his cross; through him, I say, uniting all things which are on earth or in heaven. And you, who in the past were cut off and at war with God in your minds through evil works, he has now made one in the body of his flesh through death, so that you might be holy and without sin and free from all evil before him: if you go on fixed and safely based in the faith, not moved from the hope of the good news which came to you, and which was given to every living being under heaven; of which I Paul was made a servant.

Now I have joy in my pain because of you, and in my flesh I undergo whatever is still needed to make the sorrows of Christ complete, for the salvation of his body, the church; of which I became a servant by the purpose of God which was given to me for you, to give effect to the word of God, the secret which has been kept from all times and generations, but has now been made clear to his saints, to whom God was pleased to give knowledge of the wealth of the glory of this secret among the Gentiles, which is Christ in you, the hope of glory: whom we are preaching; guiding and teaching every man in all wisdom, so that every man may be complete in Christ; and for this purpose I am working, using all my strength by the help of his power which is working in me strongly.

#### UNCHANGING FAITH IN CHRIST

2 **F**OR it is my desire to give you news of the great fight I am making for you and for those at Laodicea, and for all who have not seen my face in the flesh; so that their hearts may be comforted, and that being



joined together in love, they may come to the full wealth of the certain knowledge of the secret of God, even Christ, in whom are all the secret stores of wisdom and knowledge. I say this so that you may not be turned away by any deceit of words. For though I am not present in the flesh, still I am with you in the spirit, seeing with joy your order, and your unchanging faith in Christ.

As, then, you took Christ Jesus the Lord, so go on in him, rooted and based together in him, strong in the faith which the teaching gave you, giving praise to God at all times.

Take care that no one takes you away by force, through man's wisdom and deceit, going after the beliefs of men and the theories of the world, and not after Christ: for in him all the wealth of God's being has a living form, and you are complete in him, who is the head of all rule and authority: in whom you had a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been put to death with him in baptism, by which you came to life again with him, through faith in the working of God, who made him come back from the dead. And you, being dead through your sins and the evil condition of your flesh, to you, I say, he gave life together with him, and forgiveness of all our sins; having put an end to the handwriting of the law which was against us, taking it out of the way by nailing it to his cross; having made himself free from the rule of authorities and powers, he put them openly to shame, glorying over them in it.

For this reason let no man be your judge in any question of food or drink or feast days or new moons or Sabbaths: for these are an image of the things which are to come; but the body is Christ's. Let no man take your reward from you by consciously making little of himself and giving worship to angels; having his thoughts fixed on the things which he has seen, being foolishly lifted up in his natural mind, and not joined to the Head, from whom all the body, being given strength and kept

together through its joins and bands, has its growth with the increase of God.

If you were made free, by your death with Christ, from the rules of the world, why do you put yourselves under the authority of orders which say there may be no touching, tasting, or taking in your hands, (rules which are all to come to an end with their use) after the orders and teaching of men? These things seem to have a sort of wisdom in self-ordered worship and making little of oneself, and being cruel to the body, not honouring it by giving it its natural use.

#### A NEW LIFE WITH CHRIST

3 **I**F then you have a new life with Christ, give your attention to the things of heaven, where Christ is seated at the right hand of God. Keep your mind on the higher things, not on the things of earth. For your life on earth is done, and you have a secret life with Christ in God. At the coming of Christ who is our life, you will be seen with him in glory.

Then put to death your bodies which are of the earth; wrong use of the flesh, unclean things, passion, evil desires and envy, which is the worship of strange gods; because of which the wrath of God comes on those who go against his orders; among whom you were living in the past, when you did such things. But now it is right for you to put away all these things; wrath, passion, bad feeling, curses, unclean talk; do not make false statements to one another; because you have put away the old man with all his doings, and have put on the new man, which has become new in knowledge after the image of his maker; where there is no Greek or Jew, no one with circumcision or without circumcision, no division between nations, no servant or free man: but Christ is all and in all.

As saints of God, then, holy and dearly-loved, let your behaviour be marked by pity and mercy, kind

feeling, a low opinion of yourselves, gentle ways, and a power of undergoing all things; being gentle to one another and having forgiveness for one another, if any-<sup>13</sup> one has done wrong to his brother, even as the Lord had forgiveness for you: and more than all, have love; the<sup>14</sup> only way in which you may be completely joined together. And let the peace of Christ be ruling in your hearts, as<sup>15</sup> it was the purpose of God for you to be one body; and give praise to God at all times. Let the word of Christ<sup>16</sup> be in you in all wealth of wisdom; teaching and helping one another with songs of praise and holy words, making melody to God with grace in your hearts. And whatever<sup>17</sup> you do, in word or in act, do all in the name of the Lord Jesus, giving praise to God the Father through him.

Wives, be under the authority of your husbands, as<sup>18</sup> is right in the Lord. Husbands, have love for your wives,<sup>19</sup> and be not bitter against them. Children, do the orders<sup>20</sup> of your fathers and mothers in all things, for this is pleasing to the Lord. Fathers, do not be hard on your<sup>21</sup> children, so that their spirit may not be broken. Servants,<sup>22</sup> in all things do the orders of your natural masters; not only when their eyes are on you, as pleasers of men, but with all your heart, fearing the Lord: whatever you do,<sup>23</sup> do it readily, as to the Lord and not to men; being<sup>24</sup> certain that the Lord will give you the reward of the heritage: for you are the servants of the Lord Christ. For the wrongdoer will have punishment for the wrong<sup>25</sup> he has done, without respect for any man's position. Masters, give your servants what is right and equal,<sup>1</sup> conscious that you have a Master in heaven.

#### WORD FROM THE BROTHER-WORKERS

**G**IVE yourselves to prayer at all times, keeping<sup>2</sup> watch with praise; and making prayer for us, that<sup>3</sup> God may give us an open door for the preaching of the word, the secret of Christ, for which I am now in chains; so that I may make it clear, as it is right for me<sup>4</sup>

to do. Be wise in your behaviour to those who are <sup>5</sup>  
outside, making good use of the time. Let your talk be <sup>6</sup>  
with grace, mixed with salt, so that you may be able to  
give an answer to everyone.

Tychicus will give you news of all my business: he is <sup>7</sup>  
a dear brother and true servant and helper in the word;  
and I have sent him to you for this very purpose, so that <sup>8</sup>  
you may have news of how we are, and so that he may  
give your hearts comfort; and with him I have sent <sup>9</sup>  
Onesimus, the true and well-loved brother, who is one  
of you. They will give you word of everything which is  
taking place here.

Aristarchus, my brother-prisoner, sends his love to <sup>10</sup>  
you, and Mark, a relation of Barnabas (about whom you  
have been given orders: if he comes to you, be kind to  
him), and Jesus, whose other name is Justus; these are <sup>11</sup>  
of the circumcision: they are my only brother-workers  
for the kingdom of God, who have been a comfort to me.  
Epaphras, who is one of you, a servant of Christ Jesus, <sup>12</sup>  
sends you his love, ever taking thought for you in his  
prayers, that you may be complete and fully certain of  
all the purpose of God. For I give witness of him that <sup>13</sup>  
he has undergone much trouble for you and for those in  
Laodicea and in Hierapolis. Luke, our well-loved medical <sup>14</sup>  
friend, and Demas, send you their love. Give my love <sup>15</sup>  
to the brothers in Laodicea and to Nymphas and the  
church in their house. And when this letter has been <sup>16</sup>  
made public among you, let the same be done in the  
church of Laodicea; and see that you have the letter from  
Laodicea. Say to Archippus, "See that you do the work <sup>17</sup>  
which the Lord has given you to do".

I, Paul, give you this word of love in my handwriting. <sup>18</sup>  
Keep in memory that I am a prisoner. Grace be with  
you.

# THE FIRST LETTER OF PAUL TO THE THESSALONIANS

**P**AUL and Silvanus and Timothy, to the church of <sup>1</sup>  
the Thessalonians in God the Father and the Lord  
Jesus Christ: Grace to you and peace.

## MARKED OUT BY GOD'S PURPOSE

We give praise to God at all times for you, keeping <sup>2</sup>  
you in memory in our prayers; having ever in mind your <sup>3</sup>  
work of faith and acts of love and the strength of your  
hope in our Lord Jesus Christ, before our God and  
Father; being conscious, my brothers, dear to God, that <sup>4</sup>  
you have been marked out by God's purpose; because <sup>5</sup>  
our good news came to you, not in word only, but in  
power, and in the Holy Spirit, so that you were com-  
pletely certain of it; even as you saw what our behaviour  
to you was like from our love to you. And you took us <sup>6</sup>  
and the Lord as your example, after the word had come  
to you in much trouble, with joy in the Holy Spirit; so <sup>7</sup>  
that you became an example to all those who have faith  
in Christ in Macedonia and Achaia. For not only was <sup>8</sup>  
the word of the Lord sounding out from you in Mace-  
donia and Achaia, but in every place your faith in God  
is made clear; so that we have no need to say anything.  
For they themselves give the news of how we came <sup>9</sup>  
among you; and how you were turned from images to  
God, to the worship of a true and living God, waiting <sup>10</sup>  
for his Son from heaven, who came back from the dead,  
even Jesus, our Saviour from the wrath to come.

## MEMORIES OF THESSALONICA

2 **F**OR you yourselves, brothers, are conscious that our 1  
coming among you was not without effect: but after 2  
we had first undergone much pain and been cruelly  
attacked as you saw, at Philippi, by the help of God we  
gave you the good news without fear, though everything  
was against us. For our witness does not come from 3  
error or from an unclean heart or from deceit: but even 4  
as the good news was given to us by the approval of  
God, so we give it out; not as pleasing men, but God  
by whom our hearts are tested. For it is common 5  
knowledge among you that we never made use of smooth-  
sounding false words, and God is witness that at no  
time were we secretly desiring profit for ourselves; or 6  
looking for glory from men, from you or from others,  
when we might have made ourselves a care to you as  
Apostles of Christ. But we were gentle among you, 7  
like a woman caring for her little ones: even so, being 8  
full of loving desire for you, we took delight in giving  
you not only God's good news, but even our lives,  
because you were dear to us. For you have the memory, 9  
my brothers, of our trouble and care; how, working night  
and day, so that we might not be a trouble to any of you,  
we gave you the good news of God. You are witnesses, 10  
with God, how holy and upright and free from all evil  
was our way of life among you who have faith; even as 11  
you saw how, like a father with his children, we were  
teaching and comforting you all, and giving witness, so 12  
that your lives might be pleasing to God, who has given  
you a part in his kingdom and his glory.

And for this cause we still give praise to God, that, 13  
when the word came to your ears through us, you took  
it, not as the word of man, but, as it truly is, the word of  
God, which has living power in you who have faith.  
For you, my brothers, took as your examples the churches 14  
of God which are in Judaea in Christ Jesus; because you  
underwent the same things from your countrymen as

they did from the Jews; who put to death the Lord Jesus 15  
and the prophets, violently driving us out; who are  
unpleasing to God and against all men; who, to make 16  
the measure of their sins complete, kept us from giving  
the word of salvation to the Gentiles: but the wrath of  
God is about to come on them in the fullest degree.

But we, my brothers, being away from you for a short 17  
time, in body but not in heart, had all the more desire  
to see your face; for which reason we made attempts to 18  
come to you, even I, Paul, once and again; but Satan  
kept us from coming. For what is our hope or joy or 19  
crown of glory? Are not even you, before our Lord  
Jesus, at his coming? For you are our glory and our 20  
joy.

#### GOD'S PURPOSE

**A**T last our desire to have news of you was so strong, 1  
that while we ourselves were waiting at Athens,  
we sent Timothy, our brother and God's servant 2  
in the good news of Christ, to give you strength and  
comfort in your faith; so that no man might be moved 3  
by these troubles; because you see that these things are  
part of God's purpose for us. And when we were with 4  
you, we said to you that trouble was before us; and so  
it came about, as you see. For this cause, when I was 5  
no longer able to keep quiet, I sent to get news of your  
faith, fearing that you might be tested by the Evil One  
and that our work might come to nothing. But now 6  
that Timothy has come to us from you, and given us  
good news of your faith and love, and that you have  
happy memories of us, desiring greatly to see us, even  
as we do to see you; for this cause, brothers, in all our 7  
trouble and grief we were comforted about you because  
of your faith; for it is life to us if you keep your faith 8  
in the Lord unchanged. For how great is the praise 9  
which we give to God for you, and how great the joy  
with which we are glad because of you before our God;

night and day requesting God again and again that we 10  
may see your face and make your faith complete.

Now may our God and Father himself, and our Lord 11  
Jesus, make a way for us to come to you; and the 12  
Lord give you increase of love in fullest measure to one  
another and to all men, even as our love to you; so that 13  
your hearts may be strong and free from all sin before  
our God and Father, at the coming of our Lord Jesus  
with all his saints.

4 **A**ND last of all, the prayer which we make to you 1  
from our heart and in the name of the Lord Jesus,  
is this: that as we made clear to you what sort of  
behaviour is pleasing to God, as in fact you are doing  
now, so you will go on in these ways, but more and  
more. Because you have in mind the orders we gave 2  
you through the Lord Jesus. For the purpose of God 3  
for you is this: that you may be holy, and may keep  
yourselves from the desires of the flesh; so that every 4  
one of you may keep his body holy and in honour; not 5  
in the passion of evil desires, like the Gentiles, who  
have no knowledge of God; and that no man may make 6  
attempts to get the better of his brother in business: for  
the Lord is the judge in all these things, as we said to  
you before and gave witness. Because it is God's purpose 7  
that our way of life may be not unclean but holy.  
Whoever, then, goes against this word, goes against not 8  
man but God, who gives his Holy Spirit to you.

But about loving the brothers, there is no need for 9  
me to say anything to you in this letter: for you have  
the teaching of God that love for one another is right  
and necessary; and, truly, you are lovers of all the 10  
brothers in Macedonia; but it is our desire that your  
love may be increased still more; and that you may take 11  
pride in being quiet and doing your business, working  
with your hands as we gave you orders; that you may 12  
be respected by those who are outside, and may have  
need of nothing.



## AT THE LAST DAY

But it is our desire, brothers, that you may be certain <sup>13</sup>  
 about those who are sleeping; so that you may have no  
 need for sorrow, as others have who are without hope.  
 For if we have faith that Jesus underwent death and <sup>14</sup>  
 came back again, even so those who are sleeping will  
 come again with him by God's power. For this we say <sup>15</sup>  
 to you by the word of the Lord, that we who are still  
 living at the coming of the Lord, will not go before those  
 who are sleeping. Because the Lord himself will come <sup>16</sup>  
 down from heaven with a word of authority, with the  
 voice of the chief angel, with the sound of a horn: and  
 the dead in Christ will come to life first; then we who <sup>17</sup>  
 are still living will be taken up together with them into  
 the clouds to see the Lord in the air: and so will we be  
 for ever with the Lord. So then, give comfort to one <sup>18</sup>  
 another with these words.

## LIKE A THIEF IN THE NIGHT

<sup>5</sup> **B**UT about the times and their order, my brothers, <sup>1</sup>  
 there is no need for me to say anything to you.  
 For you yourselves have the knowledge that the <sup>2</sup>  
 day of the Lord will come like a thief in the night. When <sup>3</sup>  
 they say, "There is peace and no danger," then sudden  
 destruction will come on them, as birth-pains on a woman  
 with child; and they will not be able to get away from it.  
 But you, my brothers, are not in the dark, for that day <sup>4</sup>  
 to overtake you like a thief: for you are all sons of light <sup>5</sup>  
 and of the day: we are not of the night or of the dark.  
 So then, let us not take our rest as the others do, but <sup>6</sup>  
 let us be self-controlled and awake. For those who are <sup>7</sup>  
 sleeping do so in the night; and those who are the worse  
 for drink are so in the night; but let us, who are of the <sup>8</sup>  
 day, be serious, putting on the breastplate of faith and  
 love, and on our heads, the hope of salvation. For God's <sup>9</sup>  
 purpose for us is not wrath, but salvation through our

Lord Jesus Christ, who was put to death for us, so that, 10  
awake or sleeping, we may have a part in his life. So 11  
then, go on comforting and building up one another, as  
you have been doing.

## CONTROL AND SUPPORT

But we make this request to you, my brothers: give 12  
attention to those who are working among you, who  
are over you in the Lord to keep order among you; and 13  
have a high opinion of them in love because of their  
work. Be at peace among yourselves. And our desire 14  
is that you will keep control over those whose lives are  
not well ordered, giving comfort to the feeble-hearted,  
supporting those with little strength, and putting up  
with much from all. Let no one give evil for evil; but 15  
ever go after what is good, for one another and for all.  
Have joy at all times. Keep on with your prayers. 16  
In everything give praise: for this is the purpose of 17  
God in Christ Jesus for you. Do not put out the light 18  
of the Spirit; do not make little of the words of the 19  
prophets; let all things be tested; keep to what is good; 20  
keep from every form of evil. 21  
22

And may the God of peace himself make you holy in 23  
every way; and may your spirit and soul and body be  
free from all sin at the coming of our Lord Jesus Christ.  
God, by whom you have been marked out in his purpose, 24  
is unchanging and will make it complete.

Brothers, keep us in mind in your prayers. 25

Give all the brothers a holy kiss. I give orders in the 26  
name of the Lord that all the brothers are to be present 27  
at the reading of this letter.

The grace of our Lord Jesus Christ be with you. 28

# THE SECOND LETTER OF PAUL TO THE THESSALONIANS

**P**AUL and Silvanus and Timothy, to the church of <sup>1</sup>  
the Thessalonians in God our Father and the Lord  
Jesus Christ: Grace to you and peace, from God the <sup>2</sup>  
Father and the Lord Jesus Christ.

It is right for us to give praise to God at all times for <sup>3</sup>  
you, brothers, because of the great increase of your faith,  
and the wealth of your love for one another; so that we <sup>4</sup>  
ourselves take pride in you in the churches of God for  
your untroubled mind and your faith in all the troubles  
and sorrows which you are going through; which is a <sup>5</sup>  
clear sign of the decision which God in his righteousness  
has made; to give you a part in his kingdom, for which  
you have undergone this pain; for it is an act of righteous- <sup>6</sup>  
ness on God's part to give trouble as their reward to  
those who are troubling you, and to you who are <sup>7</sup>  
troubled, rest with us, when the Lord Jesus comes from  
heaven with the angels of his power in flames of fire,  
to give punishment to those who have no knowledge of <sup>8</sup>  
God, and to those who do not give ear to the good news  
of our Lord Jesus: whose reward will be eternal de- <sup>9</sup>  
struction from the face of the Lord and from the glory  
of his strength, at his coming, when he will have glory <sup>10</sup>  
in his saints, and will be a cause of wonder in all those  
who had faith (because our witness among you had  
effect) in that day. For this reason, you are ever in our <sup>11</sup>  
prayers, that you may seem to our God such as may  
have a part in his purpose and that by his power he will  
make all his good purpose, and the work of faith, com-  
plete; so that glory may be given to the name of our <sup>12</sup>  
Lord Jesus through you, and you may have glory in him,  
by the grace of our God and the Lord Jesus Christ.

## THE COMING OF THE LORD

2 **N**ow as to the coming of the Lord Jesus Christ, 1  
and our meeting with him, it is our desire, my 2  
brothers, that you may not be moved in mind or 2  
troubled by a spirit, or by a word, or by a letter as from 2  
us, with the suggestion that the day of the Lord is even 2  
now come; give no belief to false words: because there 3  
will first be a falling away from the faith, and the revela- 3  
tion of the man of sin, the son of destruction, who puts 4  
himself against all authority, lifting himself up over all 4  
which is named God or is given worship; so that he 4  
takes his seat in the house of God, putting himself 4  
forward as God. Have you no memory of what I said 5  
when I was with you, giving you word of these things? 5  
And now it is clear to you what is keeping back his 6  
revelation till the time comes for him to be seen. For 7  
the secret of evil is even now at work: but there is one 7  
who is keeping back the evil till he is taken out of the 7  
way. And then will come the revelation of that evil one, 8  
whom the Lord Jesus will put to death with the breath 8  
of his mouth, and give to destruction by the revelation 8  
of his coming; even the one whose coming is marked 9  
by the working of Satan, with all power and signs and 9  
false wonders, and with every deceit of wrongdoing 10  
among those whose fate is destruction; because they 10  
were quite without that love of the true faith by which 10  
they might have salvation. And for this cause, God will 11  
give them up to the power of deceit and they will put 11  
their faith in what is false: so that they all may be judged, 12  
who had no faith in what is true, but took pleasure in 12  
evil.

## WORDS OF COMFORT AND PRAYER

But it is right for us to give praise to God at all times 13  
for you, brothers, loved by the Lord, because it was the 13  
purpose of God from the first that you might have 13  
salvation, being made holy by the Spirit and by faith

in what is true: and in this purpose he gave you a part <sup>14</sup>  
 through the good news of which we were the preachers,  
 even that you might have a part in the glory of our Lord  
 Jesus Christ. So then, brothers, be strong in purpose, <sup>15</sup>  
 and keep the teaching which has been given to you by  
 word or by letter from us.

Now our Lord Jesus Christ himself, and God our <sup>16</sup>  
 Father who had love for us and has given us eternal  
 comfort and good hope through grace, give you comfort <sup>17</sup>  
 and strength in every good work and word.

**F**OR the rest, my brothers, let there be prayer for us <sup>1</sup>  
 that the word of the Lord may go forward with  
 increasing glory, even as it does with you; and that <sup>2</sup>  
 we may be made free from foolish and evil men; for not  
 all have faith. But the Lord is true, who will give you <sup>3</sup>  
 strength and keep you safe from evil. And we have faith <sup>4</sup>  
 in the Lord about you, that you are doing and will do  
 the things about which we give you orders. And may <sup>5</sup>  
 your hearts be guided by the Lord into the love of God  
 and quiet waiting for Christ.

#### NO WORK, NO FOOD

Now we give you orders, brothers, in the name of our <sup>6</sup>  
 Lord Jesus Christ, to keep away from all those whose  
 behaviour is not well ordered and in harmony with the  
 teaching which they had from us. For you yourselves <sup>7</sup>  
 are used to taking us as your example, because our life  
 among you was ruled by order, and we did not take food <sup>8</sup>  
 from any man for nothing, but were working hard night  
 and day not to be a trouble to any of you: not because <sup>9</sup>  
 we have not the right, but to make ourselves an example  
 to you, so that you might do the same. For even when <sup>10</sup>  
 we were with you we gave you orders, saying, If any  
 man does no work, let him not have food. For it has <sup>11</sup>  
 come to our ears that there are some among you whose  
 behaviour is uncontrolled, who do no work at all, but

are over-interested in the business of others. Now to such we give orders and make request in the Lord Jesus, that, working quietly, they get their living. And you, my brothers, do not get tired of well-doing. And if any man does not give attention to what we have said in this letter, take note of that man, and keep away from him, so that he may be shamed. Have no feeling of hate for him, but take him in hand seriously as a brother.

Now the Lord of peace himself give you peace at all times and in every way. May the Lord be with you all.

These words of love to you at the end are in my writing, Paul's writing, and this is the mark of every letter from me. May the grace of our Lord Jesus Christ be with you all.

# THE FIRST LETTER OF PAUL TO TIMOTHY

**P**AUL, an Apostle of Jesus Christ, by the order of <sup>1</sup>  
God our Saviour and Christ Jesus our hope; to <sup>2</sup>  
Timothy, my true child in the faith: Grace,  
mercy, peace, from God the Father and Christ Jesus our  
Lord.

## A RIGHT USE OF THE LAW

It was my desire, when I went on into Macedonia, <sup>3</sup>  
that you might make a stop at Ephesus, to give orders  
to certain men not to put forward a different teaching,  
or to give attention to stories and long lists of genera- <sup>4</sup>  
tions, from which come questionings and doubts, in  
place of God's ordered way of life which is in faith; but <sup>5</sup>  
the effect of the order is love coming from a clean heart,  
and a knowledge of what is right, and true faith: from <sup>6</sup>  
which some have been turned away, giving themselves  
to foolish talking; desiring to be teachers of the law, <sup>7</sup>  
though they have no knowledge of what they say or of  
the statements which they make so certainly. We are <sup>8</sup>  
conscious that the law is good, if a man makes a right  
use of it, with the knowledge that the law is made, not <sup>9</sup>  
for the upright man, but for those who have no respect  
for law and order, for evil men and sinners, for the  
unholy and those who have no religion, for those who  
put their fathers or mothers to death, for takers of life,  
for those who go after loose women, for those with <sup>10</sup>  
unnatural desires, for those who take men prisoners,  
who make false statements and false oaths, and those  
who do any other things against the right teaching,  
which may be seen in the good news of the glory of the <sup>11</sup>  
great God, which was given into my care.

I give praise to him who gave me power, Christ Jesus <sup>12</sup>

our Lord, because he took me to be true, making me his servant, though I had said violent words against God, and done cruel acts, causing great trouble: but I was given mercy, because I did it without knowledge, not having faith; and the grace of our Lord was very great, with faith and love which is in Christ Jesus. It is a true saying, in which all may put their faith, that Christ Jesus came into the world to give salvation to sinners; of whom I am the chief: but for this reason I was given mercy, so that in me, the chief of sinners, Jesus Christ might make clear all his mercy, as an example to those who would in the future have faith in him to eternal life. Now to the King eternal, ever-living, unseen, the only God, be honour and glory for ever and ever. So be it.

This order I give to you, Timothy my son, in harmony with the words of the prophets about you, so that by them you may be strong, fighting the good fight, keeping faith, and being conscious of well-doing; for some, by not doing these things, have gone wrong in relation to the faith: such are Hymenaeus and Alexander, whom I have given up to Satan, so that they may say no more evil words against God.

#### PRAYER FOR ALL MEN

2 **M**Y desire is, first of all, that you will make requests and prayers and give praise for all men; for kings and all those in authority; so that we may have a calm and quiet life in all fear of God and serious behaviour. This is good and pleasing in the eyes of God our Saviour; whose desire is that all men may have salvation and come to the knowledge of what is true. For there is one God and one peacemaker between God and men, the man Christ Jesus, who gave himself as an offering for all; witness of which was to be given at the right time; and of this I became a preacher and an Apostle (what I say is true, not false) and a teacher of the Gentiles in the true faith.



## SIMPLE CLOTHING

It is my desire, then, that in every place men may 8  
 give themselves to prayer, lifting up holy hands, without  
 wrath or argument. And that women may be dressed 9  
 in simple clothing, with a quiet and serious air; not with  
 twisted hair and gold or jewels or robes of great price;  
 but clothed with good works, as is right for women who 10  
 are living in the fear of God. Let a woman quietly take 11  
 the place of a learner and be under authority. In my 12  
 opinion it is right for a woman not to be a teacher, or  
 to have rule over a man, but to be quiet. For Adam was 13  
 first formed, then Eve; and Adam was not taken by 14  
 deceit, but the woman, being tricked, became a wrong-  
 doer. But if they go on in faith and love and holy 15  
 self-control, she will be kept safe at the time of child-  
 birth.

## RULES FOR BISHOPS AND DEACONS

**T**HIS is a true saying, "A man desiring the position 1  
 of a Bishop has a desire for a good work". The 2  
 Bishop, then, is to be a man of good name, the  
 husband of one wife, self-controlled, serious-minded,  
 having respect for order, opening his house freely to  
 guests, a ready teacher; not quickly moved to wrath or 3  
 blows, but gentle; no fighter, no lover of money; ruling 4  
 his house well, having his children under control with all  
 serious behaviour; (for if a man has not the art of ruling 5  
 his house, how will he take care of the church of God?)  
 not one newly taken into the church, for fear that, through 6  
 his high opinion of himself, he may come into the same  
 sin as the Evil One. And he is to have a good name 7  
 among those outside the church, so that nothing may be  
 said against him and he may not be taken by the designs  
 of the Evil One. Deacons, in the same way, are to be 8  
 serious in their behaviour, not false in word, not given  
 to taking much wine or greatly desiring the wealth of  
 this world; keeping the secret of the faith in a heart free 9

from sin. And let these first be put to the test; then let them become Deacons if there is nothing against them. Women are to be serious in behaviour, saying no evil of others, controlling themselves, true in all things. Let Deacons be husbands of one wife, ruling their children and their houses well. For those who have done good work as Deacons get for themselves a good position and become free from fear in the faith which is in Christ Jesus.

I am writing these things to you, though I am hoping to come to you before long; but if I am long in coming, this will make clear to you what behaviour is right for men in the house of God, which is the church of the living God, the pillar and base of what is true. And without argument, great is the secret of religion:

He who was seen in the flesh,  
Who was given God's approval in the spirit,  
Was seen by the angels,  
Of whom the good news was given among the nations,  
In whom the world had faith,  
Who was taken up in glory.

#### AGAINST FALSE TEACHING

4 **B**UT the Spirit says clearly that in later times some will be turned away from the faith, giving their minds to spirits of deceit, and the teachings of evil spirits, through the false ways of men whose words are untrue, whose hearts are burned as with a heated iron; who keep men from being married and from taking food which God made to be taken with praise by those who have faith and true knowledge. Because everything which God has made is good, and nothing is evil, if it is taken with praise: for it is made holy by the word of God and by prayer.

If you keep these things before the minds of the brothers, you will be a good servant of Christ Jesus, trained in the words of the faith, and of the right teaching which has been your guide: but have nothing to do with unclean and foolish stories. Give yourself training in

religion: for the training of the body is of profit for a little, but religion is of profit in every way, giving hope for the life which now is, and for that which is to come. This is a true saying, in which all may put their faith. And this is the purpose of all our work and our fighting, because our hope is in the living God, who is the Saviour of all men, and specially of those who have faith. Let these be your orders and your teaching. Let no one make little of you because you are young, but be an example to the church in word, in behaviour, in love, in faith, in holy living. Till I come, give attention to the reading of the holy Writings, to comforting the saints, and to teaching. Make use of that grace in you, which was given to you by the word of the prophets, when the rulers of the church put their hands on you. Have a care for these things; give yourself to them with all your heart, so that all may see how you go forward. Give attention to yourself and your teaching. Go on in these things; for in doing so you will get salvation for yourself and for those who give hearing to you.

## RELATIONS WITH OLD AND YOUNG

5 **D**o not say sharp words to one who has authority 1  
in the church, but let your talk be as to a father, 2  
and to the younger men as to brothers: to the 3  
older women as to mothers, to the younger as to sisters, 4  
with a clean heart. Give honour to widows who are 5  
truly widows. But if any widow has children or children's 6  
children, let these see that it is right to take care of their 7  
family, and their fathers and mothers: for this is pleasing 8  
in the eyes of God. Now she who is truly a widow and 9  
without family puts her hope in God, giving herself to 10  
prayer day and night. But she who gives herself to 11  
pleasure is dead while she is living. Give orders to this 12  
effect, so that no evil may be said of anyone. If anyone 13  
has no care for his family and those in his house, he is 14  
false to the faith, and is worse than one who has no faith.

Let no woman be numbered among the widows who is 9  
under sixty years old, and only if she has been the wife  
of one man, and if witness is given of her good works; 10  
if she has had the care of children, if she has been kind  
to travellers, washing the feet of the saints, helping those  
who are in trouble, giving herself to good works. But 11  
to the younger widows say "No": for when their love  
is turned away from Christ, they have a desire to be  
married; and they are judged because they have been 12  
false to their first faith; and they get into the way of 13  
doing no work, going about from house to house; and  
not only doing no work, but talking foolishly, being  
over-interested in the business of others, saying things  
which they have no right to say. So it is my desire that 14  
the younger widows may be married and have children,  
controlling their families, and giving the Evil One no  
chance to say anything against them, for even now some 15  
are turned away to Satan. If any woman of the faith has 16  
relations who are widows, let her give them help, so that  
the care of them does not come on the church, and so it  
may give help to those who are truly widowed.

#### GOOD RULERS TO BE HONOURED

Let rulers whose rule is good be honoured twice over, 17  
specially those whose work is preaching and teaching.  
For the Writings say, "It is not right to keep the ox 18  
from taking the grain when he is crushing it". And,  
"The worker has a right to his reward". Do not take 19  
as true any statement made against one in authority, but  
only if two or three give witness to it. Say sharp words 20  
to sinners when all are present, so that the rest may be  
in fear. I give you orders before God and Christ Jesus 21  
and the angels of God's selection, to keep these orders  
without giving thought to one side more than another.  
Do not put hands on any man without thought, and have 22  
no part in other men's sins: keep yourself clean. Do not 23  
take only water as your drink, but take a little wine for

the good of your stomach, and because you are frequently ill. The sins of some men are clearly seen, going before <sup>24</sup> them to be judged; but with others, their sins go after them. In the same way, there are good works which are <sup>25</sup> clearly seen; and those which are not so, may not be kept secret.

**L**ET all who are servants under the yoke give all <sup>1</sup> honour to their masters, so that no evil may be said against the name of God and his teaching. And let those whose masters are of the faith have respect <sup>2</sup> for them because they are brothers, working for them the more readily, because those who take part in the good work are of the faith and are dear. Give orders and teaching about these things.

#### AGAINST FALSE TEACHING

If any man gives different teaching, not in agreement <sup>3</sup> with the true words of our Lord Jesus Christ, and with the teaching which is in agreement with true religion, he has an over-high opinion of himself; being without <sup>4</sup> knowledge, having only an unhealthy love of questionings and wars of words, from which come envy, fighting, cruel words, evil thoughts, bitter talk of men who, being <sup>5</sup> evil in mind, and dead to what is true, take the faith to be a way of making profit. But true faith, with peace of <sup>6</sup> mind, is of great profit: for we came into the world with <sup>7</sup> nothing, and we are not able to take anything out; but <sup>8</sup> if we have food and a covering over us, let that be enough. But those who have a desire for wealth are <sup>9</sup> falling into danger, and are taken as in a net by a number of foolish and damaging desires, through which men are overtaken by death and destruction. For the love of <sup>10</sup> money is a root of all evil: and some whose hearts were fixed on it have been turned away from the faith, and been wounded with unnumbered sorrows.

But you, O man of God, take flight from these things, <sup>11</sup>

and go after righteousness, religion, faith, love, a quiet mind, gentle behaviour. Be fighting the good fight of the faith; take for yourself the life eternal, for which you were marked out, and of which you gave witness in the eyes of all. I give you orders before God, the giver of life, and Christ Jesus, who before Pontius Pilate gave witness to the faith; to keep the word, untouched by evil, clear from all shame, till the revelation of our Lord Jesus Christ: which at the right time he will make clear, who is the eternal and only Ruler, King of kings, and Lord of lords; who only has life for ever, living in light to which no man may come near; whom no man has seen or is able to see: to whom be honour and power for ever. So be it.

#### TO THOSE WHO HAVE MONEY

Give orders to those who have money and goods in this life, not to be lifted up in their minds, or to put their hope in the uncertain chances of wealth, but in God who gives us in full measure all things for our use; and to do good, having wealth in good works, being quick to give, taking part with one another; making ready for themselves a safe place for the time to come, so that the true life may be theirs.

O Timothy, take good care of that which is given to you, turning away from the wrong and foolish talk and arguments of that knowledge which is falsely so named; through which some, who gave their minds to it, have been turned away from the faith.

Grace be with you.

# THE SECOND LETTER OF PAUL TO TIMOTHY ·

**P**AUL, an Apostle of Jesus Christ by the purpose of <sup>1</sup>  
God, in the hope of the life which is in Christ  
Jesus, to Timothy, my well-loved child: Grace, <sup>2</sup>  
mercy, peace from God the Father and Christ Jesus our  
Lord.

## THE SPIRIT OF LOVE AND SELF-CONTROL

I give praise to God, whose servant I have been, <sup>3</sup>  
with a heart free from sin, from the time of my fathers,  
because in my prayers at all times the thought of you  
is with me, night and day desiring to see you, keeping <sup>4</sup>  
in my memory your weeping, so that I may be full of  
joy; having in mind your true faith; which first was in <sup>5</sup>  
your mother's mother Lois, and in your mother Eunice,  
and, I am certain, is now in you. For this reason I say <sup>6</sup>  
to you, Let that grace of God which is in you, given to  
you by my hands, have living power. For God did not <sup>7</sup>  
give us a spirit of fear, but of power and of love and of  
self-control. Have no feeling of shame, then, for the <sup>8</sup>  
witness of our Lord or for me, his prisoner: but undergo  
all things for the good news in the measure of the power  
of God; who gave us salvation; marking us out for his <sup>9</sup>  
purpose, not on account of our works, but in the measure  
of his purpose and his grace, which was given to us in  
Christ Jesus before times eternal, but has now been <sup>10</sup>  
made clear by the revelation of our Saviour Christ Jesus,  
who put an end to death and made life unending come  
to light through the good news, of which I was made a <sup>11</sup>  
preacher and an Apostle and a teacher; and for which <sup>12</sup>  
I undergo these things: but I have no feeling of shame.  
For I have knowledge of him in whom I have faith, and

I am certain that he is able to keep that which I have given into his care till that day. Keep the form of those true words which you had from me, in faith and love which is in Christ Jesus. That good thing which was given to you keep safe, through the Holy Spirit which is in us.

You have had news that all those in Asia went away from me; among whom are Phygelus and Hermogenes: may the Lord give mercy to the house of Onesiphorus because he frequently gave me help, and had no feeling of shame because I was in chains; but when he was in Rome, he went in search of me everywhere, and came to me (may he have the Lord's mercy in that day); and of all he did for me at Ephesus you have full knowledge.

#### THE ARMY OF CHRIST JESUS

2 **S**o then, my child, be strong in the grace which is in Christ Jesus. And the things which I have said to you before a number of witnesses, give to those of the faith, so that they may be teachers of others. Be ready to do without the comforts of life, as one of the army of Christ Jesus. A fighting man, when he is with the army, keeps himself free from the business of this life so that he may be pleasing to him who has taken him into his army. And if a man takes part in a competition he does not get the crown if he has not kept the rules. It is right for the worker in the fields to be the first to take of the fruit. Give thought to what I say; for the Lord will give you wisdom in all things. Keep in mind Jesus Christ, of the seed of David, who came back from the dead, as my good news gives witness: in which I put up with the hardest conditions, even prison chains, like one who has done a crime; but the word of God is not in chains. But I undergo all things for the saints, so that they may have salvation in Jesus Christ with eternal glory. This is a true saying: "If we undergo death with him, then will we be living with him: if we go on to the



end, then we will be ruling with him: if we say we have no knowledge of him, then he will say he has no knowledge of us: if we are without faith, still he keeps faith, 13 for he will never be untrue to himself”.

## MEN WITH FALSE IDEAS

Put these things before them, giving them orders in 14 the name of the Lord to keep themselves from fighting about words, which is of no profit, only causing error in their hearers. Let it be your care to get the approval of 15 God, as a workman who has no cause for shame, giving the true word in the right way. But take no part in 16 wrong and foolish talk, for those who do so will go farther into evil, and their words will be like poisoned 17 wounds in the flesh: such are Hymenaeus and Philetus; men whose ideas are all false, who say that the coming 18 back from the dead has even now taken place, overturning the faith of some. But God's strong base is 19 unchanging, having this sign, “The Lord has knowledge of those who are his”: and, “Let everyone by whom the name of the Lord is named be turned away from evil”. Now in a great house there are not only vessels of gold 20 and silver, but others of wood and earth, and some which are honoured and some without honour. If a man makes 21 himself clean from these, he will be a vessel for honour, made holy, ready for the master's use, ready for every good work. But take flight from those desires of the 22 flesh which are strong when the body is young, and go after righteousness, faith, love, peace, with those whose prayers go up to the Lord from a clean heart. And put 23 away foolish and uncontrolled questionings, seeing that they are a cause of trouble. For it is not right for the Lord's servant to make trouble, but he is to be gentle 24 to all, ready in teaching, putting up with wrong, gently 25 guiding those who go against the teaching; if by chance God may give them a change of heart, and true knowledge, and so they may get themselves free from the net 26

of the Evil One, being made the prisoners of the Lord's servant, for the purpose of God.

## DANGERS FROM FALSE TEACHERS

9 **B**UT be certain of this, that in the last days times of 1  
trouble will come. For men will be lovers of self, 2  
lovers of money, uplifted in pride, given to bitter 3  
words, going against the authority of their fathers, never  
giving praise, having no religion, without natural love, 4  
bitter haters, saying evil of others, violent and uncon-  
trolled, hating all good, false to their friends, acting 5  
without thought, lifted up in mind, loving pleasure more  
than God; having a form of religion, but turning their 6  
backs on the power of it: go not with these. For these 7  
are they who go secretly into houses, making prisoners  
of foolish women, weighted down with sin, turned from  
the way by their evil desires, ever learning, and never 8  
coming to the knowledge of what is true. And as Jannes 9  
and Jambres went against Moses, so do these go against  
what is true: men of evil minds, who, tested by faith,  
are seen to be false. But they will go no farther: for 10  
their foolish behaviour will be clear to all men, as theirs  
was in the end. But you took as your example my 11  
teaching, behaviour, purpose, and faith; my long waiting,  
my love, my quiet undergoing of trouble; my punish- 12  
ments and pain; the things which came to me at Antioch,  
at Iconium, at Lystra; the cruel attacks made on me: and  
the Lord made me free from them all. Yes, and all whose 13  
purpose is to be living in the knowledge of God in Christ  
Jesus, will be cruelly attacked. Evil and false men will 14  
become worse and worse, using deceit and themselves  
overcome by deceit. But see that you keep to the 15  
teaching you have been given and the things of which  
you are certain, conscious of who has been your teacher;  
and that from the time when you were a child, you have  
had knowledge of the holy Writings, which are able to  
make you wise to salvation, through faith in Christ Jesus.

Every holy Writing which comes from God is of profit 16  
for teaching, for training, for guiding, for education in  
righteousness: so that the man of God may be complete, 17  
trained and made ready for every good work.

#### PROTESTS AND SHARP WORDS

4 **I** GIVE you orders, before God and Jesus Christ, who 1  
will be the judge of the living and the dead, and by  
his revelation and his kingdom; be preaching the 2  
word at all times, in every place; make protests, say  
sharp words, give comfort, with long waiting and  
teaching; for the time will come when they will not take 3  
the true teaching; but, moved by their desires, they will  
get for themselves a great number of teachers for the  
pleasure of hearing them; and shutting their ears to 4  
what is true, will be turned away to belief in foolish  
stories. But be self-controlled in all things, do without 5  
comfort, go on preaching the good news, completing the  
work which has been given you to do. For I am even 6  
now being offered, and my end is near. I have made a 7  
good fight, I have come to the end of my journey, I have  
kept the faith: from now on, the crown of righteousness 8  
is made ready for me, which the Lord, the upright judge,  
will give to me at that day: and not only to me, but to  
all those who have had love for his revelation.

Do your best to come to me before long: for Demas 9  
has gone away from me, for love of this present life, and  
has gone to Thessalonica: Crescens has gone to Galatia,  
Titus to Dalmatia. Only Luke is with me. Get Mark 11  
and take him with you; for he is of use to me in the work.  
Tychicus I sent to Ephesus. The coat which I did not 12  
take from Troas and which is with Carpus, get when you 13  
come, and the books, specially the papers. Alexander 14  
the copper-worker did me much wrong: the Lord will  
give him the reward of his works: but be on the watch 15  
for him, for he was violent in his attacks on our teaching.  
At my first meeting with my judges, no one took my 16

part, but all went away from me. May it not be put to their account. But the Lord was by my side and gave 17 me strength; so that through me the news might be given out in full measure, and all the Gentiles might give ear: and I was taken out of the mouth of the lion. The Lord will keep me safe from every evil work and 18 will give me salvation in his kingdom in heaven: to whom be glory for ever and ever. So be it.

Give my love to Prisca and Aquila and those of the 19 house of Onesiphorus. Erastus was stopping at Corinth; 20 but Trophimus, when I last saw him, was at Miletus, ill. Do your best to come before the winter. Eubulus sends 21 you his love, and Pudens and Linus and Claudia, and all the brothers.

The Lord be with your spirit. Grace be with you. 22

# THE LETTER OF PAUL TO TITUS

1 **P**AUL, a servant of God, and an Apostle of Jesus 1  
Christ, in agreement with the faith of the saints  
of God and the full knowledge of what is true in  
harmony with religion, in the hope of eternal life, which 2  
was made certain before eternal time, by the word of  
God who is ever true; who, in his time, made clear his 3  
word in the good news, of which, by the order of God  
our Saviour, I became a preacher; to Titus, my true 4  
child in our common faith: Grace and peace from God  
the Father and Jesus Christ our Saviour.

## AUTHORITY IN THE CHURCHES

I did not take you with me when I went away from 5  
Crete, so that you might do what was necessary to put  
things in order there, placing men in authority over the  
churches in every town, as I said to you; men having a 6  
good record, husbands of one wife, whose children are of  
the faith, children of whom it may not be said that they  
are given to loose living or are uncontrolled. For it is 7  
necessary for a Bishop to be a man of virtue, as God's  
servant; ready to give way to others, not quickly moved  
to wrath or blows, not greatly desiring the wealth of 8  
this world; but opening his house freely to guests; a  
lover of what is good, serious-minded, upright, holy, self- 9  
controlled; keeping to the true word of the teaching, so  
that he may be able to give comfort by right teaching  
and overcome the arguments of the doubters.

## FALSE TEACHERS

For there are men who are not ruled by law; foolish 10  
talkers, false teachers, specially those of the circumcision,

by whom some families have been completely over- 11  
 turned; who take money for teaching things which are  
 not right; these will have to be stopped. One of their 12  
 prophets has said, "The men of Crete are ever false,  
 evil beasts, lovers of food, hating work". This witness 13  
 is true. So say sharp words to them so that they may  
 come to the right faith, giving no attention to the fictions 14  
 of the Jews and the rules of men who have no true  
 knowledge. To the clean in heart all things are clean: 15  
 but to those who are unclean and without faith, nothing  
 is clean; they become unclean in mind and in thought.  
 They say that they have knowledge of God, while by 16  
 their acts they are turning their backs on him; they are  
 hated by all, hard-hearted, and judged to be without  
 value for any good work.

#### TRUE AND RIGHT TEACHING

2 **B**UT let your words be in agreement with true and 1  
 right teaching: that old men are to be simple in 2  
 their tastes, serious, wise, true in faith, in love,  
 and of a quiet mind. That old women are to be self- 3  
 respecting in behaviour, not saying evil of others, not  
 given to taking much wine, teachers of that which is  
 good, training the younger women to have love for their 4  
 husbands and children, to be wise in mind, clean in heart, 5  
 kind; working in their houses, living under the authority  
 of their husbands; so that no evil may be said of the word  
 of God. To the young men give orders to be wise and 6  
 serious-minded: in all things see that you are an example 7  
 of good works; holy in your teaching, serious in be-  
 haviour, saying true and right words, against which no 8  
 protest may be made, so that he who is not on our  
 side may be put to shame, unable to say any evil of us.  
 Servants are to be under the authority of their masters, 9  
 pleasing them in all things, without argument; not 1  
 taking what is not theirs, but giving clear signs of their  
 good faith, in all things doing credit to the teaching of

God our Saviour. For the grace of God has come, giving 11  
 salvation to all men, training us so that, turning away 12  
 from evil and the desires of this world, we may be living  
 wisely and uprightly in the knowledge of God in this  
 present life; looking for the glad hope, the revelation 13  
 of the glory of our great God and Saviour Jesus Christ;  
 who gave himself for us, so that he might make us free 14  
 from all wrongdoing, and make for himself a people  
 clean in heart and on fire with good works.

On all these points give teaching and help, and make 15  
 clear what is right with all authority. Let all men give  
 you honour.

#### THINGS GOOD AND OF PROFIT

**M**AKE clear to them that they are to put themselves 1  
 under the authority of rulers and powers, to do  
 what they are ordered, to be ready for every  
 good work, to say no evil of any man, not to be fighters, 2  
 to give way to others, to be gentle in behaviour to all  
 men. For in the past we were foolish, hard in heart, 3  
 turned from the true way, servants of evil desires and  
 pleasures, living in bad feeling and envy, hated, and  
 hating one another. But when the mercy of God our 4  
 Saviour, and his love to man was seen, not by works of 5  
 righteousness which we did ourselves, but in the measure  
 of his mercy, he gave us salvation, through the washing  
 of the new birth and the giving of new life in the Holy  
 Spirit, which he gave us freely through Jesus Christ our 6  
 Saviour; so that having been given righteousness through 7  
 grace, we might have a part in the heritage, the hope of  
 eternal life. This is a true saying; and it is my desire that 8  
 you may give certain witness about these things, so that  
 those who have had faith in God may give attention to  
 good works. These things are good and of profit to men;  
 but have nothing to do with foolish questionings, and 9  
 lists of generations, and fights and arguments about the  
 law; for they are of no profit and foolish. A man whose 10

opinions are not those of the church, after a first and second protest, is to be kept out of your society; clearly 11 he is in error and a sinner, being self-judged.

When I send Artemas or Tychicus to you, do your 12 best to come to me at Nicopolis: for it is my purpose to be there for the winter. Send Zenas, the man of law, and 13 Apollos on their journey with all care, so that they may be in need of nothing. And let our people go on with 14 good works for necessary purposes, so that they may not be without fruit.

All who are with me send you their love. Give our 15 love to our friends in the faith.

Grace be with you all.



# THE LETTER OF PAUL TO PHILEMON

**P**AUL, a prisoner of Jesus Christ, and Timothy our 1  
brother, to Philemon, our dear helper in the faith,  
and to Apphia our sister, and to Archippus our 2  
brother in God's army and to the church in your house:  
Grace to you and peace from God our Father and the 3  
Lord Jesus Christ.

I give praise to God at all times and make prayer for 4  
you, hearing of the love and the faith which you have to 5  
the Lord Jesus and to all the saints; that the faith which 6  
you have in common with them may be working with  
power, in the knowledge of every good thing in you, for  
Christ. For I had great joy and comfort in your love, 7  
because the hearts of the saints have been made strong  
again through you, brother.

## A REQUEST FOR ONESIMUS

And so, though I might, in the name of Christ, give 8  
you orders to do what is right, still, because of love, in 9  
place of an order, I make a request to you, I Paul, an old  
man and now a prisoner of Christ Jesus: my request is 10  
for my child Onesimus, the child of my chains, who in the 11  
past was of no profit to you, but now is of profit to you  
and to me: whom I have sent back to you, him who is 12  
my very heart: though my desire was to keep him with 13  
me, to be my servant in the chains of the good news,  
in your place: but without your approval I would do 14  
nothing; so that your good works might not be forced,  
but done freely from your heart. For it is possible that 15  
for this reason he was parted from you for a time, so that  
you might have him for ever; no longer as a servant, but 16  
more than a servant, a brother, very dear to me specially,

but much more to you, in the flesh as well as in the Lord. If then you take me to be your friend and brother, take him in as myself. If he has done you any wrong or is in debt to you for anything, put it to my account. I Paul, writing this myself, say, I will make payment to you: and I do not say to you that you are in debt to me even for your life. So brother, let me have joy of you in the Lord: give new life to my heart in Christ. Being certain that you will do my desire, I am writing to you, in the knowledge that you will do even more than I say. And make a room ready for me; for I am hoping that through your prayers I will be given to you.

Epaphras, my brother-prisoner in Christ Jesus, sends you his love; and so do Mark, Aristarchus, Demas and Luke, my brother-workers.

The grace of our Lord Jesus Christ be with your spirit. So be it.

# THE LETTER TO THE HEBREWS

## THE SON OF GOD

**I**N times past the word of God came to our fathers <sup>1</sup>  
through the prophets, in different parts and in different  
ways; but now, at the end of these days, it has come <sup>2</sup>  
to us through his Son, to whom he has given all things  
for a heritage, and through whom he made the order of  
the generations; who, being the outshining of his glory, <sup>3</sup>  
the true image of his substance, supporting all things by  
the word of his power, having given himself as an offering  
making clean from sins, took his seat at the right hand  
of God in heaven; having become by so much better <sup>4</sup>  
than the angels, as the name which is his heritage is  
more noble than theirs. To which of the angels did God <sup>5</sup>  
say at any time,

You are my Son,

This day I have given you being?

or,

I will be his Father,

And he will be my Son?

And again, when he is sending his only Son into the <sup>6</sup>  
world, he says, "Let all the angels of God give him  
worship". And of the angels he says, <sup>7</sup>

Who makes his angels winds,

And his servants flames of fire:

but of the Son he says, <sup>8</sup>

Your seat of power, O God, is for ever and ever;

And the rod of your kingdom is a rod of righteousness.

You have been a lover of righteousness and a hater of <sup>9</sup>  
evil;

And so God, your God, has put the oil of joy on your head

More than on the heads of those who are with you.

You, Lord, at the first did put the earth on its base, 10

And the heavens are the works of your hands:

They will come to their end; but you are for ever; 11

They will become old as a robe;

They will be rolled up like a cloth, 12

Even like a robe, and they will be changed:

But you are the same

And your years will have no end.

But of which of the angels has he said at any time, 13

Take your seat at my right hand

Till I put all those who are against you under your feet?

Are they not all helping spirits, who are sent out as 14  
servants to those whose heritage will be salvation?

#### SALVATION THROUGH JESUS

2 **F**OR this reason there is the more need for us to give 1  
attention to the things which have come to our ears,  
for fear that by chance we might be slipping away.  
Because if the word which came through the angels was 2  
fixed, and in the past every evil act against God's orders  
was given its full punishment; what will come on us, if 3  
we do not give our minds to such a great salvation?  
a salvation of which our fathers first had knowledge  
through the words of the Lord, and which was made  
certain to us by those to whom his words came; and 4  
God was a witness with them, by signs and wonders,  
and by more than natural powers, and by his distribution  
of the Holy Spirit at his pleasure.

For he did not make the angels rulers over the world 5  
to come, of which I am writing. But a certain writer has 6  
given his witness, saying,

What is man, that you keep him in mind?  
 What is the son of man, that you take him into account?  
 You made him a little lower than the angels; 7  
 You gave him a crown of glory and honour,  
 And made him ruler over all the works of your hands:  
 You put all things under his feet. 8

For in making man the ruler over all things, God did not put anything outside his authority; though we do not see everything under him now. But we see him who 9 was made a little lower than the angels, even Jesus, crowned with glory and honour, because he let himself be put to death so that by the grace of God he might undergo death for all men. Because it was right for him, 10 for whom and through whom all things have being, in guiding his sons to glory, to make the captain of their salvation complete through pain. For he who makes 11 holy and those who are made holy are all of one family; and for this reason it is no shame for him to give them the name of brothers, saying, 12

I will give the knowledge of your name to my brothers,  
 I will make a song of praise to you before the church.

And again he says, "I will put my faith in him". And 13 again, "See, I am here, and the children which God has given to me". And because the children are flesh and 14 blood, he took a body himself and became like them; so that by his death he might put an end to him who had the power of death, that is to say, the Evil One; and let 15 those who all their lives were in chains because of their fear of death, go free. For truly he does not take on the 16 life of angels, but that of the seed of Abraham. Because 17 of this it was necessary for him to be made like his brothers in every way, so that he might be a high priest full of mercy and keeping faith in everything to do with God, making offerings for the sins of the people. For 18 having been put to the test himself, he is able to give help to others when they are tested.

## JESUS THE HIGH PRIEST OF OUR FAITH

9 **F**OR this reason, holy brothers, marked out to have 1  
 a part in heaven, give thought to Jesus the repre-  
 sentative and High Priest of our faith; who kept faith 2  
 with God who gave him his place, even as Moses did in  
 all his house. And it was right for this man to have 3  
 more honour than Moses, even as the builder of a house  
 has more honour than the house. For every house has 4  
 a builder; but the builder of all things is God. And 5  
 Moses certainly kept faith as a servant, in all his house,  
 and as a witness of those things which were to be said  
 later; but Christ as a son, over his house; whose house 6  
 are we, if we keep our hearts fixed in the glad and  
 certain hope till the end. And so, as the Holy Spirit says, 7

Today if you let his voice come to your ears,  
 Be not hard of heart, as when you made me angry, 8  
 On the day of testing in the waste land,  
 When your fathers put me to the test, 9  
 And saw my works for forty years.  
 So that I was angry with this generation, 10  
 And I said, Their hearts are in error at all times,  
 And they have no knowledge of my ways;  
 And being angry I made an oath, saying, They may not 11  
 come into my rest.

My brothers, take care that there is not by chance in 12  
 any one of you an evil heart without belief, turning away  
 from the living God: but give comfort to one another 13  
 every day as long as it is still Today; so that no one  
 among you may be made hard by the deceit of sin: for 14  
 if we keep the substance of the faith which we had at  
 the start, even till the end, we have a part with Christ;  
 as it is said, 15

Today if you will let his voice come to your ears,  
 Be not hard of heart, as when you made him angry.  
 Who made him angry when his voice came to them? 16  
 was it not all those who came out of Egypt with Moses?

And with whom was he angry for forty years? was it <sup>17</sup>  
not with those who did evil, who came to their deaths  
in the waste land? And to whom did he make an oath <sup>18</sup>  
that they might not come into his rest? was it not to  
those who went against his orders? So we see that they <sup>19</sup>  
were not able to go in because they had no belief.

THE OFFER OF REST

**L**ET us then, though we still have God's word that <sup>1</sup>  
we may come into his rest, go in fear that some  
of you may be unable to do so. And truly the <sup>2</sup>  
good news came to us, even as it did to them; but the  
hearing of the word did them no good, because they  
were not united in faith with the true hearers. For those <sup>3</sup>  
of us who have belief come into his rest; even as he has  
said,

As I said in my oath when I was angry,  
They may not come into my rest:

though the works were done from the time of the making  
of the world. For in one place he has said of the seventh <sup>4</sup>  
day, "And God had rest from all his works on the  
seventh day"; and in the same place he says again, <sup>5</sup>

They will not come into my rest.

So that as it is clear that some have to go in, and that <sup>6</sup>  
the first hearers of the good news were not able to go  
in because they went against God's orders, after a long <sup>7</sup>  
time, again naming a certain day, he says in David,  
"Today" (as he had said before),

Today if you will let his voice come to your ears,  
Be not hard of heart.

For if Joshua had given them rest, he would not have <sup>8</sup>  
said anything about another day. So that there is still <sup>9</sup>  
a Sabbath-keeping for the people of God. For the man <sup>10</sup>  
who comes into his rest has had rest from his works,

as God did from his. Because of this, let us have a strong 11  
 desire to come into that rest, and let no one go after the  
 example of those who went against God's orders. For 12  
 the word of God is living and full of power, and is  
 sharper than any two-edged sword, cutting through and  
 making a division even of the soul and the spirit, the  
 bones and the muscles, and quick to see the thoughts  
 and purposes of the heart. And there is nothing made 13  
 which is not completely clear to him; there is nothing  
 covered, but all things are open to the eyes of him with  
 whom we have to do.

Having then a great high priest, who has made his 14  
 way through the heavens, even Jesus the Son of God,  
 let us be strong in our faith. For we have not a high 15  
 priest who is not able to be touched by the feelings of  
 our feeble flesh; but we have one who has been tested  
 in all points as we ourselves are tested, but without sin.  
 Then let us come near to the seat of grace without fear, 16  
 so that mercy may be given to us, and we may get grace  
 for our help in time of need.

#### A PRIEST FOR EVER

5 **E**VERY high priest who is taken from among men is 1  
 given his position to take care of the interests of  
 men in those things which have to do with God,  
 so that he may make offerings for sins. He is able to 2  
 have feeling for those who have no knowledge and for  
 those who are wandering from the true way, because he  
 himself is feeble; and being feeble, he has to make sin- 3  
 offerings for himself as well as for the people. And no 4  
 man who is not given authority by God, as Aaron was,  
 takes this honour for himself. In the same way Christ 5  
 did not take for himself the glory of being made a high  
 priest, but was given it by him who said,

You are my Son,  
 This day I have given you being:



as he says in another place,

6

You are a priest for ever  
After the order of Melchizedek.

Who in the days of his flesh, having sent up prayers 7  
and requests with strong crying and weeping to him  
who was able to give him salvation from death, had his  
prayer answered because of his fear of God. And though 8  
he was a Son, through the pain which he underwent, the  
knowledge came to him of what it was to be under God's  
orders; and when he had been made complete, he became 9  
the giver of eternal salvation to all those who are under  
his orders; being named by God a high priest of the 10  
order of Melchizedek.

Of whom we have much to say which it is hard to make 11  
clear, because you are slow of hearing. And though by 12  
this time it would be right for you to be teachers, you  
still have need of someone to give you teaching about  
the first simple rules of God's revelation; you have  
become like babies who have need of milk, and not of  
solid food. For everyone who takes milk is without 13  
experience of the word of righteousness: he is a child.  
But solid food is for men of full growth, even for those 14  
whose senses are trained by use to see what is good and  
what is evil.

#### FULL GROWTH IN CHRIST

6 **F**OR this reason let us go on from the first things 1  
about Christ to full growth; not building again that  
on which it is based, that is, the turning of the heart 2  
from dead works, and faith in God, the teaching of  
baptisms, and of the putting on of hands, and of the 3  
future life of the dead, and of the judging on the last 4  
day. Now we will do this, if God lets us. As for those 5  
who at one time saw the light, tasting the good things  
from heaven, and having their part in the Holy Spirit,  
with knowledge of the good word of God, and of the 6  
powers of the coming time, and then let themselves be 6

turned away, it is not possible for their hearts to be made new a second time; because they themselves put the Son of God on the cross again, openly shaming him. For a land, drinking in the frequent rain and producing good plants for those for whom it is worked, has a blessing from God: but if it sends up thorns and evil plants, it is of no use and is ready to be cursed; its only end is to be burned.

But, my loved ones, though we say this, we are certain that you have better things in you, things which go with salvation; for God is true, and will not put away from him the memory of your work and of your love for his name, in the help which you gave and still give to the saints. And it is our desire that you may all keep the same high purpose in certain hope to the end: so that you may not be slow in heart, but may take as your example those to whom God has given their heritage, because of their faith and their long waiting.

For when God made his oath to Abraham, because there was no greater oath, he made it by himself, saying, "Be certain that I will give you my blessing, and make your numbers very great". And so, when he had been waiting calmly for a long time, God's word to him was put into effect. For men at all times make their oaths by what is greater; and any argument is ended by the decision of the oath. So that when it was God's desire to make it specially clear to those who by his word were to have the heritage, that his purpose was fixed, he made it more certain with an oath; so that we, who have taken flight from danger to the hope which has been put before us, may have a strong comfort in two unchanging things, in which it is not possible for God to be false; and this hope is like a strong band for our souls, fixed and certain, and going in to that which is inside the veil; where Jesus has gone before us, as a high priest for ever after the order of Melchizedek.

THE ORDER OF MELCHIZEDEK

FOR this Melchizedek, the king of Salem, a priest of 1  
the Most High God, who gave Abraham his blessing,  
meeting him when he came back after putting the  
kings to death, and to whom Abraham gave a tenth part 2  
of everything which he had, being first named King of  
righteousness, and then in addition, King of Salem, that  
is to say, King of peace; being without father or mother, 3  
or family, having no birth or end to his life, being made  
like the Son of God, is a priest for ever.

Now see how great this man was, to whom our father 4  
Abraham gave a tenth part of what he had got in the  
fight. And it is true that by the law, those of the sons 5  
of Levi who have the position of priests may take a tenth  
part of the people's goods; that is to say, they take it  
from their brothers though these are the sons of  
Abraham. But this man, who was not of their family, 6  
took the tenth from Abraham, and gave a blessing to  
him to whom God had given his undertaking. But there 7  
is no doubt that the less gets his blessing from the greater.  
Now at the present time, men over whom death has 8  
power take the tenth; but then it was taken by one of  
whom it is witnessed that he is living. And we may say 9  
that in Abraham, even Levi, who has a right to take the  
tenth part, gave it; because he was still in his father's 10  
body when Melchizedek came to him.

THE ORDER OF LEVI TO BE CHANGED

Now if it was possible for things to be made complete 11  
through the priests of the house of Levi (for the law was  
given to the people in connection with them), what need  
was there for another priest who was of the order of  
Melchizedek and not of the order of Aaron? Because if 12  
the priests are changed, it is necessary to make a change  
in the law. For he of whom these things are said comes 13  
of another family, of which no man has ever made offerings

at the altar. Because it is clear that our Lord comes out 14  
of Judah, and Moses said nothing about priests from that  
family. And this is even more clear if a second priest 15  
has come up who is like Melchizedek, that is to say, not 16  
made by a law based on the flesh, but by the power of a  
life without end: for it has been witnessed of him, 17

You are a priest for ever  
After the order of Melchizedek.

So the law which went before is put on one side, because 18  
it was feeble and without profit (because the law made 19  
nothing complete), and in its place there is a better hope,  
through which we come near to God. And as this is 20  
not without the taking of an oath (for those were made 21  
priests without an oath, but this one was made a priest  
with an oath by him who says of him,

The Lord gave his oath, which he will not take back,  
That you are a priest for ever);

by so much is it a better agreement which we have 22  
through Jesus. And it is true that there have been a 23  
great number of those priests, because death does not  
let them go on for ever; but this priest, because his life 24  
goes on for ever, is unchanging. So that he is fully able 25  
to be the saviour of all who come to God through him,  
because he is ever living to make prayer to God for  
them.

It was right for us to have such a high priest, one 26  
who is holy and without evil, doing no wrong, having  
no part with sinners, and made higher than the heavens:  
who has no need to make offerings for sins every day, 27  
like those high priests, first for himself, and then for the  
people; because he did this once and for ever when he  
made an offering of himself. The law makes high priests 28  
of men who are feeble; but the word of the oath, which  
was made after the law, gives that position to a Son, in  
whom all good is for ever complete.

Now of the things we are saying this is the chief <sup>1</sup>  
 point: We have such a high priest, who has taken  
 his place at the right hand of God's high seat of  
 glory in heaven, as a servant of the holy things, and of <sup>2</sup>  
 the true tent, which was put up by God, not by man.  
 Now every high priest is given authority to take to God <sup>3</sup>  
 the things which are given and to make offerings; so  
 that it is necessary for this man, like them, to have some-  
 thing for an offering. If he had been on earth he would <sup>4</sup>  
 not have been a priest at all, because there are other  
 priests who make the offerings ordered by the law;  
 being servants of that which is a copy and an image of <sup>5</sup>  
 the things in heaven, as Moses, when he was about to  
 make the tent, had special orders from God: for, "See",  
 he said, "that you make everything like the design  
 which you saw in the mountain". But now his position <sup>6</sup>  
 as priest is higher, because through him God has made  
 a better agreement with man, based on the giving of  
 better things. For if that first agreement had been as <sup>7</sup>  
 good as possible, there would have been no place for a  
 second. For, protesting against them, he says, <sup>8</sup>

See, the days are coming  
 When I will make a new agreement with the house  
 of Israel, and with the house of Judah;  
 Not like the agreement which I made with their fathers <sup>9</sup>  
 When I took them by the hand, to be their guide out  
 of the land of Egypt;  
 For they did not keep the agreement with me,  
 And I gave them up, says the Lord.  
 For this is the agreement which I will make with the <sup>10</sup>  
 people of Israel  
 After those days:  
 I will put my laws into their minds,  
 Writing them in their hearts:  
 And I will be their God,  
 And they will be my people: [his brother,  
 And there will be no need for every man to be teaching <sup>11</sup>

Or his neighbour, saying, 'This is the knowledge of the Lord':

For they will all have knowledge of me,  
Great and small.

And I will have mercy on their evil-doing,  
And I will not keep their sins in mind.

When he says, "A new agreement," he has made the first agreement old. But anything which is getting old and past use will not be seen much longer.

#### THE NEW AGREEMENT

9 **N**ow the first agreement had its rules of worship, and a holy order. For the first tent was made ready, having in it the vessels for the lights and the table and the ordering of the bread; and this is named the Holy place. And inside the second veil was the place which is named the Holy of holies; having a vessel of gold in it for burning perfumes, and the ark of the agreement, which was covered with gold and which had in it a pot made of gold for the *manna*, and Aaron's rod, which put out buds, and the stones with the writing of the agreement; and over it were the winged ones of glory with their wings covering the mercy-seat; about which it is not possible now to say anything in detail. Now while these things were in existence, the priests went into the first tent at all times, for prayer and the making of offerings. But only the high priest went into the second, once a year, not without making an offering of blood for himself and for the errors of the people: the Holy Spirit witnessing by this that the way into the holy place had not at that time been made open, while the first tent was still in being; and this is an image of the present time; when the offerings which are given are not able to make the heart of the worshipper completely clean, because they are only rules of the flesh, of meats and drinks and washings, which have their place till the time comes when things will be put right.

But now Christ has come as the high priest of the 11  
 good things of the future, through this greater and  
 better tent, not made with hands, that is to say, not 12  
 of this world, and has gone once and for ever into the  
 holy place, having got eternal salvation, not through the 13  
 blood of goats and young oxen, but through his blood.  
 For if the blood of goats and oxen, and the dust from 14  
 the burning of a young cow, being put on the unclean,  
 make the flesh clean: how much more will the blood 15  
 of Christ, who, being without sin, made an offering of  
 himself to God through the Holy Spirit, make your  
 hearts clean from dead works to be servants of the living  
 God? And for this cause it is through him that a new 16  
 agreement has come into being, so that after the errors  
 under the first agreement had been taken away by his  
 death, the word of God might have effect for those who  
 were marked out for an eternal heritage. Because where 17  
 there is a testament, there has to be the death of the  
 man who made it. For a testament has effect after death; 18  
 for what power has it while the man who made it is  
 living? So that even the first agreement was not made 19  
 without blood. For when Moses had given all the rules  
 of the law to the people, he took the blood of goats and  
 young oxen, with water and red wool and *hyssop*, and  
 put it on the book itself and on all the people, saying, 20  
 "This blood is the sign of the agreement which God has  
 made with you". And the blood was put on the tent 21  
 and all the holy vessels in the same way. And by the 22  
 law almost all things are made clean with blood, and  
 without blood there is no forgiveness.

For this cause it was necessary to make the copies of 23  
 the things in heaven clean with these offerings; but the  
 things themselves are made clean with better offerings  
 than these. For Christ did not go into a holy place 24  
 which had been made by men's hands as the copy of the  
 true one; but he went into heaven itself, and now takes  
 his place before the face of God for us. And he did not 25  
 have to make an offering of himself again and again, as

the high priest goes into the holy place every year with blood which is not his; for then he would have undergone a number of deaths from the time of the making of the world: but now he has come to us at the end of the old order, to put away sin by the offering of himself. And because by God's law death comes to men once, and after that they are judged; so Christ, having at his first coming taken on himself the sins of men, will be seen a second time, without sin, by those who are waiting for him, for their salvation.

#### THE PLEASURE OF GOD

10 **F**OR the law, being only a poor copy of the future good things, and not the true image of those things, is never able to make the people who come to the altar every year with the same offerings completely clean. For if this had been possible, would there not have been an end of those offerings, because the worshippers would have been made completely clean and would have had no more sense of sins? But year by year there is a memory of sins in those offerings. Because it is not possible for the blood of oxen and goats to take away sins. So that when he comes into the world, he says,

You had no desire for offerings,  
But you made a body ready for me;  
You had no joy in burned offerings, or in offerings  
for sin.

Then I said, See, I have come to do your pleasure,  
O God

(As it is said of me in the roll of the book).

After saying, "You had no desire for offerings, for burned offerings, or offerings for sin (which are made by the law) and you had no pleasure in them," then he said, "See, I have come to do your pleasure". He took away the old order, so that he might put the new order in its place. By that pleasure we have been made holy, by the offering of the body of Jesus Christ once and for



ever. And every priest takes his place at the altar day 11  
by day, doing what is necessary, and making again and  
again the same offerings which are never able to take  
away sins. But when Jesus had made one offering for 12  
sins for ever, he took his place at the right hand of God;  
and has been waiting there from that time, till all who 13  
are against him are made a footrest for his feet. Because 14  
by one offering he has made complete for ever those who  
are made holy. And the Holy Spirit is a witness for us: 15  
for after he had said,

This is the agreement which I will make with them 16  
After those days, says the Lord;  
I will put my laws in their hearts,  
Writing them in their minds;

he said,

And I will keep no more memory of their sins and of 17  
their evil-doings.

Now where there is forgiveness of these, there is no 18  
more offering for sin.

So then, my brothers, being able to go into the holy 19  
place without fear, because of the blood of Jesus, by the 20  
new and living way which he made open for us through  
the veil, that is to say, his flesh; and having a great 21  
priest over the house of God; let us go in with true 22  
hearts, in certain faith, having our hearts made free from  
the sense of sin, and our bodies washed with clean water:  
let us keep the witness of our hope strong and unshaking, 23  
for he is true who has given his word: and let us be 24  
moving one another at all times to love and good works;  
not giving up our meetings, as is the way of some, but 25  
keeping one another strong in faith; and all the more  
because you see the day coming near.

For if we do evil on purpose after we have had the 26  
knowledge of what is true, there is no more offering for  
sins, but only a great fear of being judged, and of the 27  
fire of wrath which will be the destruction of the haters

of God. A man who has gone against the law of Moses 28  
 is put to death without pity on the word of two or three  
 witnesses: but will not the man by whom the Son of 29  
 God has been crushed under foot, and the blood of the  
 agreement with which he was washed clean has been  
 taken as an unholy thing, and who has had no respect  
 for the Spirit of grace, be judged bad enough for a very  
 much worse punishment? For we have had experience 30  
 of him who says, "Punishment is mine, I will give  
 reward". And again, "The Lord will be judge of his  
 people". We may well go in fear of falling into the 31  
 hands of the living God.

But give thought to the days after you had seen the 32  
 light, when you went through a great war of troubles;  
 in part, in being attacked by angry words and cruel acts, 33  
 before the eyes of everyone, and in part, in being united  
 with those who were attacked in this way. For you had 34  
 pity on those who were in prison, and had joy in the loss  
 of your property, in the knowledge that you still had a  
 better property and one which you would keep for ever.  
 So do not give up your hope which will be greatly 35  
 rewarded. For, having done what was right in God's 36  
 eyes, you have need of waiting before his word has effect  
 for you.

In a very little time 37  
 He who is coming will come; he will not be slow.  
 But the upright man will be living by his faith; 38  
 And if he goes back, my soul will have no pleasure in  
 him.

But we are not of those who go back to destruction; but 39  
 of those who have faith even to the salvation of the soul.

#### THE FAITH OF OUR FATHERS

11 **N**ow faith is the substance of things hoped for, and 1  
 the sign that the things not seen are true. For 2  
 by it our fathers had God's approval. By faith it 3  
 is clear to us that all life has come into existence by the

word of God, so that what is seen has not been made from things which only seem to be. By faith Abel made <sup>4</sup> a better offering to God than Cain, and he had witness through it of his righteousness, God giving his approval of his offering: and his voice still comes to us through it though he is dead. By faith Enoch was taken up to <sup>5</sup> heaven so that he did not see death; he was seen no longer, for God took him up: for before he was taken, witness had been given that he was well-pleasing to God: and without faith it is not possible to be well-pleasing <sup>6</sup> to him, for it is necessary for anyone who comes to God to have the belief that God is, and that he is a rewarder of all those who make a serious search for him. By faith <sup>7</sup> Noah, being moved by the fear of God, made ready an ark for the salvation of his family, because God had given him news of things which were not seen at the time; and through it the world was judged by him, and he got for his heritage the righteousness which is by <sup>8</sup> faith. By faith Abraham did as God said when he was ordered to go out into a place which was to be given to him as a heritage, and went out without knowledge of where he was going. By faith he was a wanderer in the <sup>9</sup> land of the agreement, as in a strange land, living in tents with Isaac and Jacob, who had a part with him in the same heritage: for he was looking for the strong <sup>10</sup> town, whose builder and maker is God. And by faith <sup>11</sup> Sarah herself had power to give birth when she was very old, because she had faith in him who gave his word; so that from one man, who was near to death, came <sup>12</sup> children in number as the stars in heaven, or as the sand by the seaside, which may not be numbered.

All these came to their end in faith, not having had <sup>13</sup> the heritage; but having seen it with delight far away, they gave witness that they were wanderers and not of the earth. For those who say such things make it clear <sup>14</sup> that they are searching for a country for themselves. And truly if they had kept in mind the country from <sup>15</sup> which they went out, they would have had chances of

turning back. But now their desire is for a better country, <sup>16</sup>  
that is to say, for one in heaven; and so it is no shame  
to God to be named their God; for he has made ready  
a town for them.

By faith Abraham made an offering of Isaac, when he <sup>17</sup>  
was tested: and he with whom the agreement had been  
made gave up as an offering the only son of his body,  
of whom it had been said, "From Isaac will your seed <sup>18</sup>  
take their name": judging that God was able to give <sup>19</sup>  
life even to the dead; and because of this he did get him  
back as if from death. By faith Isaac, blessing Jacob and <sup>20</sup>  
Esau, gave news of things to come. By faith Jacob gave <sup>21</sup>  
a blessing to the two sons of Joseph, when he was near  
to death; and gave God worship, supported by his stick.  
By faith Joseph, when his end was near, said that the <sup>22</sup>  
children of Israel would go out of Egypt; and gave  
orders about his bones. By faith Moses was kept secretly <sup>23</sup>  
by his father and mother for three months after his birth,  
because they saw that he was a fair child; and they had  
no fear of the king's orders. By faith Moses, when he <sup>24</sup>  
became a man, had no desire to be named the son of  
Pharaoh's daughter; feeling that it was better to undergo <sup>25</sup>  
pain with the people of God, than for a short time to  
have a taste of the pleasures of sin; judging a part in <sup>26</sup>  
the shame of Christ, to be better than all the wealth of  
Egypt; for he was looking forward to his reward. By <sup>27</sup>  
faith he went out of Egypt, not being turned from his  
purpose by fear of the wrath of the king; for he kept on  
his way, as seeing him who is unseen. By faith he kept <sup>28</sup>  
the Passover, and put the sign of the blood on the houses,  
so that the angel of destruction might not put their  
oldest sons to death. By faith they went through the <sup>29</sup>  
Red sea as if it had been dry land, though the Egyptians  
were overcome by the water when they made an attempt  
to do the same. By faith the walls of Jericho came down, <sup>30</sup>  
after they had been circled for seven days. By faith <sup>31</sup>  
Rahab the loose woman was not put to death with those  
who had gone against God's orders, because she had

taken into her house in peace those sent to see the land. What more am I to say? For there would not be <sup>32</sup> time to give the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets: who <sup>33</sup> through faith overcame kingdoms, did righteousness, got their reward, kept the mouths of lions shut, put out <sup>34</sup> the power of fire, got safely away from the edge of the sword, were made strong when they had been feeble, became full of power in war, and put to flight the armies of the nations. Women had their dead given back to <sup>35</sup> them living; others let themselves be cruelly attacked, having no desire to go free, so that they might have a better life to come; and others were tested by being <sup>36</sup> laughed at or by blows, and even with chains and prisons: they were stoned, they were cut up with knives, they <sup>37</sup> were tested, they were put to death with the sword: they went about in sheepskins and in goatskins; being poor, and in pain, and cruelly attacked, wandering in waste <sup>38</sup> places, and in mountains, and in holes in the rocks; for whom the world was not good enough. And not one of <sup>39</sup> these got the good things of the agreement, though they had all a good record through faith, because God had <sup>40</sup> kept some better thing for us, so that it was not possible for them to become complete without us.

#### THE LORD'S PUNISHMENT OF HIS LOVED ONES

**F**OR this reason, as we are circled by so great a cloud <sup>1</sup> of witnesses, putting off every weight, and the sin into which we come so readily, let us keep on running in the way which is marked out for us, having <sup>2</sup> our eyes fixed on Jesus, the guide and end of our faith, who went through the pains of the cross, not caring for the shame, because of the joy which was before him, and who has now taken his place at the right hand of God's seat of power. Give thought to him who has undergone <sup>3</sup> so much of the hate of sinners against himself, so that you may not be tired and feeble of purpose. Till now you <sup>4</sup>

turning back. But now their desire is for a better country, <sup>16</sup> that is to say, for one in heaven; and so it is no shame to God to be named their God; for he has made ready a town for them.

By faith Abraham made an offering of Isaac, when he <sup>17</sup> was tested: and he with whom the agreement had been made gave up as an offering the only son of his body, of whom it had been said, "From Isaac will your seed <sup>18</sup> take their name": judging that God was able to give <sup>19</sup> life even to the dead; and because of this he did get him back as if from death. By faith Isaac, blessing Jacob and <sup>20</sup> Esau, gave news of things to come. By faith Jacob gave <sup>21</sup> a blessing to the two sons of Joseph, when he was near to death; and gave God worship, supported by his stick. By faith Joseph, when his end was near, said that the <sup>22</sup> children of Israel would go out of Egypt; and gave orders about his bones. By faith Moses was kept secretly <sup>23</sup> by his father and mother for three months after his birth, because they saw that he was a fair child; and they had no fear of the king's orders. By faith Moses, when he <sup>24</sup> became a man, had no desire to be named the son of Pharaoh's daughter; feeling that it was better to undergo <sup>25</sup> pain with the people of God, than for a short time to have a taste of the pleasures of sin; judging a part in <sup>26</sup> the shame of Christ, to be better than all the wealth of Egypt; for he was looking forward to his reward. By <sup>27</sup> faith he went out of Egypt, not being turned from his purpose by fear of the wrath of the king; for he kept on his way, as seeing him who is unseen. By faith he kept <sup>28</sup> the Passover, and put the sign of the blood on the houses, so that the angel of destruction might not put their oldest sons to death. By faith they went through the <sup>29</sup> Red sea as if it had been dry land, though the Egyptians were overcome by the water when they made an attempt to do the same. By faith the walls of Jericho came down, <sup>30</sup> after they had been circled for seven days. By faith <sup>31</sup> Rahab the loose woman was not put to death with those who had gone against God's orders, because she had

taken into her house in peace those sent to see the land. What more am I to say? For there would not be 32  
time to give the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets: who 33  
through faith overcame kingdoms, did righteousness, got their reward, kept the mouths of lions shut, put out 34  
the power of fire, got safely away from the edge of the sword, were made strong when they had been feeble, became full of power in war, and put to flight the armies of the nations. Women had their dead given back to 35  
them living; others let themselves be cruelly attacked, having no desire to go free, so that they might have a better life to come; and others were tested by being 36  
laughed at or by blows, and even with chains and prisons: they were stoned, they were cut up with knives, they 37  
were tested, they were put to death with the sword: they went about in sheepskins and in goatskins; being poor, and in pain, and cruelly attacked, wandering in waste 38  
places, and in mountains, and in holes in the rocks; for whom the world was not good enough. And not one of 39  
these got the good things of the agreement, though they had all a good record through faith, because God had 40  
kept some better thing for us, so that it was not possible for them to become complete without us.

#### THE LORD'S PUNISHMENT OF HIS LOVED ONES

12 **F**OR this reason, as we are circled by so great a cloud 1  
of witnesses, putting off every weight, and the sin into which we come so readily, let us keep on 2  
running in the way which is marked out for us, having our eyes fixed on Jesus, the guide and end of our faith, who went through the pains of the cross, not caring for the shame, because of the joy which was before him, and who has now taken his place at the right hand of God's seat of power. Give thought to him who has undergone 3  
so much of the hate of sinners against himself, so that you may not be tired and feeble of purpose. Till now you 4

## A MEMORY OF THE BROTHERS IN FAITH

13 **G**o on loving your brothers in the faith. Take care <sup>1</sup><sub>2</sub> to keep open house: because in this way some have had angels as their guests, without being conscious of it. Keep in mind those who are in chains, <sup>3</sup> as if you were chained with them, and those who are in trouble, as being yourselves in the body. Let married <sup>4</sup> life be honoured among all of you, and not made unclean, for men untrue in married life will be judged by God. Be free from the love of money, and pleased with the <sup>5</sup> things which you have; for he himself has said, "I will be with you at all times". So that we say with a good <sup>6</sup> heart,

The Lord is my helper; I will have no fear:  
What is man able to do to me?

Keep in mind those who were over you, and who gave <sup>7</sup> you the word of God; seeing the outcome of their way of life, let your faith be like theirs. Jesus Christ is the <sup>8</sup> same yesterday and today and for ever. Do not be <sup>9</sup> turned away by different strange teachings, because it is good for your hearts to be made strong by grace, and not by meats, which were of no profit to those who took so much trouble over them. We have an altar from which <sup>10</sup> those priests who are servants in the tent may not take food. For the bodies of the beasts whose blood is taken <sup>11</sup> into the holy place by the high priest as an offering for sin are burned outside the circle of the tents. For this <sup>12</sup> reason Jesus was put to death outside the walls, so that he might make the people holy by his blood. Let us then <sup>13</sup> go out to him outside the circle of the tents, taking his shame on ourselves. For here we have no fixed resting- <sup>14</sup> place, but our search is for the one which is to come. Let us then make offerings of praise to God at all times <sup>15</sup> through him, that is to say, the fruit of lips giving witness to his name. But go on doing good and giving <sup>16</sup> to others, because God is well-pleased with such offerings.



Give ear to those who are rulers over you, and do as 17  
they say: for they keep watch over your souls, ready to  
give an account of them; let them be able to do this  
with joy and not with grief, because that would be of no  
profit to you.

Make prayers for us, for we are certain that our hearts 18  
are free from the sense of sin, desiring the right way of  
life in all things. I make this request more strongly, in 19  
the hope of coming back to you more quickly.

Now may the God of peace, who made that great 20  
keeper of his flock, even our Lord Jesus, come back from  
the dead through the blood of the eternal agreement,  
make you full of every good work and ready to do all 21  
his desires, working in us whatever is pleasing in his  
eyes through Jesus Christ; and may the glory be given  
to him for ever and ever. So be it.

But, brothers, take kindly the words which I have said 22  
for your profit; for I have not sent you a long letter.  
Our brother Timothy has been let out of prison; and if 23  
he comes here in a short time, he and I will come to you  
together.

Give words of love from me to those who are rulers 24  
over you, and to all the saints. Those who are in Italy  
send you their love.

May grace be with you all.

# THE LETTER OF JAMES

1 JAMES, a servant of God and of the Lord Jesus Christ, 1  
sends words of love to the twelve tribes of the Jews  
living in all parts of the earth.

Let it be all joy to you, my brothers, when you undergo 2  
tests of every sort; because you have the knowledge that 3  
the testing of your faith gives you the power of going  
on in hope; but let this power have its full effect, so 4  
that you may be made complete, needing nothing.

But if any man among you is without wisdom, let 5  
him make his request to God, who gives freely to all,  
without an unkind word, and it will be given to him.  
Let him make his request in faith, doubting nothing; for 6  
he who has doubt in his heart is like the waves of the  
sea, which are troubled by the driving of the wind. Let 7  
it not seem to such a man that he will get anything from  
the Lord; for there is a division in his mind, and he is 8  
uncertain in all his ways.

But let the brother of low position be glad that he is 9  
lifted up; but the man of wealth, that he is made low; 10  
because like the flower of the grass he will come to his  
end. For when the sun comes up with its burning heat, 11  
the grass gets dry and the grace of its form is gone with  
the falling flower; so the man of wealth comes to nothing  
in his ways.

## THE TESTING OF MAN

There is a blessing on the man who undergoes testing; 12  
because, if he has God's approval, he will be given the  
crown of life, which the Lord has said he will give to  
those who have love for him. Let no man say when he 13  
is tested, "I am tested by God"; for it is not possible  
for God to be tested by evil, and he himself puts no  
man to such a test: but every man is tested when he is 14

turned out of the right way by the attraction of his desire. Then when its time comes, desire gives birth to sin; <sup>15</sup> and sin, when it is of full growth, gives birth to death. Do not be turned from the right way, dear brothers. <sup>16</sup> Every good and true thing is given to us from heaven, <sup>17</sup> coming from the Father of lights, with whom there is no change or any shade made by turning. Of his purpose <sup>18</sup> he gave us being, by his true word, so that we might be, in a sense, the first fruits of all the things which he had made.

#### DOERS AND HEARERS

You have knowledge of this, dear brothers. But let <sup>19</sup> every man be quick in hearing, slow in words, slow to get angry; for the righteousness of God does not come <sup>20</sup> about by the wrath of man. For this reason, putting <sup>21</sup> away all dirty behaviour and the overweight of evil, take into your souls without pride the word, which being planted there, is able to give you salvation. But <sup>22</sup> be doers of the word, and not only hearers of it, blinding yourselves with false ideas. Because if any man is a <sup>23</sup> hearer of the word and not a doer, he is like a man looking at his natural face in a glass; for after looking <sup>24</sup> at himself he goes away, and in a short time he has no memory of what he was like. But he who goes on looking <sup>25</sup> into the true law which makes him free, being not a hearer without memory but a doer putting it into effect, this man will have a blessing on his acts. If a man seems <sup>26</sup> to have religion and has no control over his tongue but lets himself be tricked by what is false, this man's religion is of no value. The religion which is holy and <sup>27</sup> free from evil in the eyes of our God and Father is this: to take care of children who have no fathers and of widows who are in trouble, and to keep oneself untouched by the world.

## RESPECT OF PERSONS

2 **M**Y brothers, if you have the faith of our Lord 1  
 Jesus Christ of glory, do not take a man's position  
 into account. For if a man comes into your Syna- 2  
 gogue in fair clothing and with a gold ring, and a poor  
 man comes in with dirty clothing, and you do honour 3  
 to the man in fair clothing and say, "Come here and  
 take this good place"; and you say to the poor man,  
 "Take up your position there, or be seated at my feet";  
 is there not a division in your minds? have you not 4  
 become judges with evil thoughts? Give ear, my dear 5  
 brothers; are not those who are poor in the things of  
 this world marked out by God to have faith as their  
 wealth, and for their heritage the kingdom which he has  
 said he will give to those who have love for him? But 6  
 you have put the poor man to shame. Are not the men  
 of wealth rulers over you? do they not take you by force  
 before their judges? Do they not say evil of the holy 7  
 name which was given to you? But if you keep the 8  
 greatest law of all, as it is given in the holy Writings,  
 "Have love for your neighbour as for yourself," you  
 do well: but if you take a man's position into account, 9  
 you do evil, and are judged as evil-doers by the law.  
 For anyone who keeps all the law, but makes a slip in 10  
 one point, is judged to have gone against it all. For he 11  
 who said, "Do not be untrue in married life," is the  
 same who said, "Put no man to death". Now if you  
 are not untrue in married life, but you put a man to  
 death, the law is broken. Let your words and your acts 12  
 be those of men who are to be judged by the law which  
 makes free. For the man who has had no mercy will be 13  
 judged without mercy; but mercy takes pride in over-  
 coming judging.

## FAITH WITHOUT WORKS IS DEAD

What use is it, my brothers, for a man to say that he 14  
 has faith, if he does nothing? will such a faith give him

salvation? If a brother or a sister is without clothing 15  
 and in need of food, and one of you says to them, "Go 16  
 in peace, be warm and full of food"; but you do not give  
 them the things of which their bodies have need, what  
 profit is there in this? Even so faith without works is 17  
 dead. But a man may say, "You have faith and I have 18  
 works"; let me see your faith without your works, and  
 I will make my faith clear to you by my works. You 19  
 have the belief that God is one, and you do well: the evil  
 spirits have the same belief, shaking with fear. Do you 20  
 not see, O foolish man, that faith without works is of no  
 use? Was not the righteousness of Abraham our father 21  
 judged by his works, when he made an offering of Isaac  
 his son on the altar? You see that his faith was helping 22  
 his works and was made complete by them; and the holy 23  
 Writings were put into effect which said, "And Abraham  
 had faith in God and it was put to his account as  
 righteousness; and he was named the friend of God".  
 You see that a man's righteousness is judged by his 24  
 works and not by his faith only. And in the same way, 25  
 was not the righteousness of Rahab, the loose woman,  
 judged by her works, when she took into her house those  
 who were sent and let them go out by another way? For 26  
 as the body without the spirit is dead, even so faith  
 without works is dead.

#### THE POWER OF THE TONGUE

Do not all be teachers, my brothers, because we 1  
 teachers will be judged more hardly than others.  
 For we all go wrong in a number of things. If 2  
 a man never makes a slip in his talk, then he is a complete  
 man and able to keep all his body in control. Now if we 3  
 put bits of iron into horses' mouths so that they may be  
 guided by us, we have complete control of their bodies.  
 And again ships, though they are so great and are moved 4  
 by violent winds, are turned by a very small guiding-  
 blade, at the impulse of the man who is using it. Even 5

so the tongue is a small part of the body, but it takes credit for great things. How much wood may be lighted by a very little fire! And the tongue is a fire; it is the power of evil placed in our bodies, making all the body unclean, putting the wheel of life on fire, and getting its fire from hell. For every sort of beast and bird and every living thing on earth and in the sea has been controlled by man and is under his authority; but the tongue may not be controlled by man; it is an unresting evil, it is full of the poison of death. With it we give praise to our Lord and Father; and with it we put a curse on men who are made in God's image. Out of the same mouth comes blessing and cursing. My brothers, it is not right for these things to be so. Does the fountain send from the same outlet sweet and bitter water? is a fig-tree able to give us olives, my brothers, or do we get figs from a vine, or sweet water from the salt sea?

Who has wisdom and good sense among you? let him make his works clear by a life of gentle wisdom. But if you have bitter envy and love of competition in your heart, have no pride in this, talking falsely against what is true. This wisdom is not from heaven, but is of the earth and the flesh and the Evil One. For where envy and love of competition are, there is no order, but every sort of evil-doing. But the wisdom which is from heaven is first holy, then gentle, readily giving way in argument, full of peace and mercy and good works, not doubting, not seeming other than it is. And the fruit of righteousness is planted in peace for those who make peace.

#### GOD'S GIVING AND MAN'S GETTING

4 **W**HAT is the cause of wars and fighting among you? is it not in your desires which are at war in your bodies? You are burning with desire, and have not your desire, so you put men to death; you are full of envy, and you are not able to get your desire, so you are fighting and making war; you have not your

desire, because you do not make request for it. You <sup>3</sup>  
make your request but you do not get it, because your  
request has been wrongly made, desiring the thing only  
so that you may make use of it for your pleasure. O you <sup>4</sup>  
who are false to God, do you not see that the friends  
of this world are not God's friends? Every man desiring  
to be a friend of this world makes himself a hater of  
God. Or does it seem to you that it is for nothing that <sup>5</sup>  
the holy Writings say, "The spirit which God put into  
our hearts has a strong desire for us"? But he gives <sup>6</sup>  
more grace. So that the Writings say, "God is against  
the men of pride, but he gives grace to those who make  
themselves low before him". For this cause be ruled <sup>7</sup>  
by God; but make war on the Evil One and he will be  
put to flight before you. Come near to God and he will <sup>8</sup>  
come near to you. Make your hands clean, you evil-  
doers; put away deceit from your hearts, you false in  
mind. Be troubled, with sorrow and weeping; let your <sup>9</sup>  
laughing be turned to sorrow and your joy to grief.  
Make yourselves low in the eyes of the Lord and you <sup>10</sup>  
will be lifted up by him.

Do not say evil against one another, my brothers. <sup>11</sup>  
He who says evil against his brother or makes himself  
his brother's judge, says evil against the law and is  
judging the law: and in judging the law you become,  
not a doer of the law but a judge. There is only one <sup>12</sup>  
judge and lawgiver, even he who has the power of  
salvation and of destruction; but who are you to be your  
neighbour's judge?

How foolish it is to say, "Today or tomorrow we will <sup>13</sup>  
go into this town, and be there for a year, and do  
business there, and get wealth": when you are not <sup>14</sup>  
certain what will take place tomorrow. What is your  
life? It is a mist, which is seen for a little time and then  
is gone. But the right thing to say would be, "If it is <sup>15</sup>  
the Lord's pleasure and if we are still living, we will  
do this and that". But now you go on glorying in your <sup>16</sup>  
pride: and all such glorying is evil. The man who has <sup>17</sup>

knowledge of how to do good and does not do it, to him it is sin.

## MEN OF WEALTH

5 COME now, you men of wealth, give yourselves to 1  
weeping and crying because of the bitter troubles 2  
which are coming to you. Your wealth is unclean 2  
and insects have made holes in your clothing. Your gold 3  
and your silver are wasted and their waste will be a 3  
witness against you, burning into your flesh. You have 3  
put by your store in the last days. See, the money which 4  
you falsely kept back from the workers cutting the grass 4  
in your field, is crying out against you; and the cries 4  
of those who took in your grain have come to the ears 4  
of the Lord of armies. You have been living delicately 5  
on earth and have taken your pleasure; you have made 5  
your hearts fat for a day of destruction. You have given 6  
your decision against the upright man and have put him 6  
to death. He puts up no fight against you.

Go on waiting calmly, my brothers, till the coming 7  
of the Lord, like the farmer waiting for the good fruit 7  
of the earth till the early and late rains have come. Be 8  
as calm in your waiting; let your hearts be strong: 8  
because the coming of the Lord is near. Say no hard 9  
things against one another, brothers, so that you will 9  
not be judged; see, the judge is waiting at the doors. 9  
Take as an example of pain nobly undergone and of 10  
strength in trouble, the prophets who gave to men the 10  
words of the Lord. We say that those men who have 11  
gone through pain are happy: you have the story of 11  
Job and the troubles through which he went and have 11  
seen that the Lord was full of pity and mercy in the end.

## THE USE OF PRAYER

But most of all, my brothers, do not take oaths, not 12  
by the heaven, or by the earth, or by any other thing:



but let your Yes be Yes, and your No be No: so that you may not be judged.

Is anyone among you in trouble? let him say prayers. <sup>13</sup>  
Is anyone glad? let him make a song of praise. Is <sup>14</sup>  
anyone among you ill? let him send for the rulers of  
the church; and let them say prayers over him, putting  
oil on him in the name of the Lord. And by the prayer <sup>15</sup>  
of faith the man who is ill will be made well, and he will  
be lifted up by the Lord, and for any sin which he has  
done he will have forgiveness. So then, make a state- <sup>16</sup>  
ment of your sins to one another, and say prayers for  
one another so that you may be made well. The prayer  
of a good man is full of power in its working. Elijah <sup>17</sup>  
was a man of flesh and blood as we are, and he made  
a strong prayer that there might be no rain; and there  
was no rain on the earth for three years and six months.  
And he made another prayer, and the heaven sent down <sup>18</sup>  
rain and the earth gave her fruit.

My brothers, if one of you has gone out of the way <sup>19</sup>  
of the true faith and another has made him see his error;  
be certain that he through whom a sinner has been turned <sup>20</sup>  
from the error of his way, keeps a soul from death and  
is the cause of forgiveness for sins without number.

# THE FIRST LETTER OF PETER

1 **P**ETER, an Apostle of Jesus Christ, to the saints 1  
who are living in Pontus, Galatia, Cappadocia,  
Asia and Bithynia, who, through the purpose of 2  
God, have been made holy by the Spirit, disciples of  
Jesus, made clean by his blood: May you have grace  
and peace in full measure.

## A HERITAGE IN HEAVEN

Praise be to the God and Father of our Lord Jesus 3  
Christ, who through his great mercy has given us a new  
birth and a living hope by the coming again of Jesus  
Christ from the dead, and a heritage fair, holy, and for 4  
ever new, waiting in heaven for you, who, by the power 5  
of God are kept, through faith, for that salvation which  
will be seen at the last day. You have cause for great 6  
joy in this, though it may have been necessary for you  
to be troubled for a little time, being tested in all sorts  
of ways, so that the true metal of your faith, being of 7  
much greater price than gold (which, though it comes  
to an end, is tested by fire), may come to light in praise  
and glory and honour, at the revelation of Jesus Christ:  
to whom your love is given, though you have not seen 8  
him; and the faith which you have in him, though you  
do not see him now, gives you joy greater than words  
and full of glory: for so you have the true end of your 9  
faith, even the salvation of your souls. For the prophets 1  
who gave the news of the grace which would come to  
you, made search with all care for knowledge of this  
salvation; attempting to see what sort of time the Spirit 1  
of Christ which was in them was pointing to, when it  
gave witness to the pains which Christ would undergo

and the glories which would come after them. And it <sup>12</sup>  
was made clear to those prophets that they were God's  
servants not for themselves but for you, to give you  
word of the things which have now come to your ears  
from the preachers of the good news through the Holy  
Spirit sent down from heaven; things which even angels  
have a desire to see.

#### THE GRACE WHICH IS TO COME

So make your minds ready, and keep on the watch, <sup>19</sup>  
hoping with all your power for the grace which is to  
come to you at the revelation of Jesus Christ; like <sup>14</sup>  
children ruled by God, do not go back to the old desires  
of the time when you were without knowledge: but be <sup>15</sup>  
holy in every detail of your lives, as he, whose servants  
you are, is holy; because it has been said in the Writings, <sup>16</sup>  
"You are to be holy, for I am holy". And if you give <sup>17</sup>  
the name of Father to him who, judging every man by  
his acts, has no respect for a man's position, then go  
in fear while you are on this earth: being conscious that <sup>18</sup>  
you have been made free from that foolish way of life  
which was your heritage from your fathers, not through  
a payment of things like silver or gold which come to  
destruction, but through holy blood, like that of a clean <sup>19</sup>  
and unmarked lamb, even the blood of Christ: who was <sup>20</sup>  
marked out by God before the making of the world,  
but was caused to be seen in these last times for you,  
who through him have faith in God who took him up <sup>21</sup>  
again from the dead into glory; so that your faith and  
hope might be in God. And as you have made your <sup>22</sup>  
souls clean, being ruled by what is true, and loving  
one another without deceit, see that your love is warm  
and from the heart: because you have had a new birth, <sup>23</sup>  
not from the seed of man, but from eternal seed, through  
the word of a living and unchanging God. For it is said, <sup>24</sup>

All flesh is like grass,

And all its glory like the flower of the grass.

The grass becomes dry and the flower dead:  
But the word of the Lord is eternal.

25

And this is the word of the good news which was given  
to you.

#### THE CHIEF STONE OF THE BUILDING

2 So putting away all wrongdoing, and all tricks and 1  
deceits and envies and evil talk, be full of desire 2  
for the true milk of the word, as babies at their 3  
mothers' breasts, so that you may go on to salvation; if 4  
you have had a taste of the grace of the Lord: to whom 5  
you come, as to a living stone, not honoured by men,  
but of great and special value to God; you, as living 6  
stones, are being made into a house of the spirit, a holy  
order of priests, making those offerings of the spirit  
which are pleasing to God through Jesus Christ. Because 7  
it is said in the Writings,

See, I am placing a keystone in Zion, of great and  
special value;

And the man who has faith in him will not be put to  
shame.

And the value is for you who have faith; but it is said 7  
for those without faith,

The very stone which the builders put on one side,  
Was made the chief stone of the building;

and,

8

A stone of falling, a rock of trouble;

the word is the cause of their fall, because they go  
against it; and this was the purpose of God. But you 9  
are a special people, a holy nation, priests and kings,  
a people given up completely to God, so that you may  
make clear the virtues of him who took you out of the  
dark into the light of heaven. In the past you were not 10  
a people, but now you are the people of God; then there

was no mercy for you, but now mercy has been given to you.

My loved ones, I make this request with all my heart, <sup>11</sup> that, as those for whom this world is a strange country, you will keep yourselves from the desires of the flesh which make war against the soul; being of good behaviour <sup>12</sup> among the Gentiles; so that though they say now that you are evil-doers, they may see your good works and give glory to God when he comes to be their judge.

Keep all the laws of men because of the Lord; those <sup>13</sup> of the king, who is over all, and those of the rulers who <sup>14</sup> are sent by him for the punishment of evil-doers and for the praise of those who do well. Because it is God's <sup>15</sup> pleasure that foolish and narrow-minded men may be put to shame by your good behaviour: as those who are <sup>16</sup> free, not using your free position as a cover for wrongdoing, but living as the servants of God; have respect <sup>17</sup> for all, loving the brothers, fearing God, honouring the king.

#### SERVANTS AND MASTERS

Servants, take orders from your masters with all <sup>18</sup> respect; not only if they are good and gentle, but even if they are bad-humoured. For it is a sign of grace if <sup>19</sup> a man, desiring to do right in the eyes of God, undergoes pain as punishment for something which he has not done. What credit is it if, when you have done evil, <sup>20</sup> you take your punishment quietly? but if you are given punishment for doing right, and take it quietly, this is pleasing to God. This is God's purpose for you: because <sup>21</sup> Jesus himself underwent punishment for you, giving you an example, so that you might go in his footsteps: who <sup>22</sup> did no evil, and there was no deceit in his mouth: to <sup>23</sup> sharp words he gave no sharp answer; when he was undergoing pain, no angry word came from his lips; but he put himself into the hands of the judge of righteousness: he took our sins on himself, giving his <sup>24</sup> body to be nailed on the tree, so that we, being dead to

sin, might have a new life in righteousness, and by his wounds we have been made well. Because, like sheep, <sup>25</sup> you had gone out of the way; but now you have come back to him who keeps watch over your souls.

## WIVES AND HUSBANDS

<sup>3</sup> **W**IVES, be ruled by your husbands; so that even <sup>1</sup> if some of them give no attention to the word, their hearts may be changed by the behaviour of their wives, when they see your holy behaviour in <sup>2</sup> the fear of God. Do not let your ornaments be those <sup>3</sup> of the body such as dressing of the hair, or putting on of jewels of gold or fair clothing; but let them be those <sup>4</sup> of the unseen man of the heart, the ever-shining ornament of a gentle and quiet spirit, which is of great price in the eyes of God. And these were the ornaments of <sup>5</sup> the holy women of the past, whose hope was in God, being ruled by their husbands: as Sarah was ruled by <sup>6</sup> Abraham, naming him lord; whose children you are if you do well, and are not put in fear by any danger.

And you husbands, give thought to your way of life <sup>7</sup> with your wives, giving honour to the woman who is the feebler vessel, but who has an equal part in the heritage of the grace of life; so that you may not be kept from prayer.

Last of all, see that you are all in agreement; feeling <sup>8</sup> for one another, loving one another like brothers, full of pity, without pride: not giving back evil for evil, or <sup>9</sup> curse for curse, but in place of cursing, blessing; because this is the purpose of God for you that you may have a heritage of blessing. For it is said, <sup>10</sup>

Let the man who has a love of life,

Desiring to see good days,

Keep his tongue from evil

And his lips from words of deceit:

And let him be turned from evil and do good; <sup>11</sup>

Searching for peace and going after it with all his heart.  
For the eyes of the Lord are on the upright, 12  
And his ears are open to their prayers:  
But the face of the Lord is against those who do evil.

## GOD'S PURPOSE

Who will do you any damage if you keep your minds 13  
fixed on what is good? But you are happy if you undergo 14  
pain because of righteousness; have no part in their fear  
and do not be troubled; but give honour to Christ in 15  
your hearts as your Lord; and be ready at any time when  
you are questioned about the hope which is in you, to  
give an answer in the fear of the Lord and without pride;  
being conscious that you have done no wrong; so that 16  
those who say evil things about your good way of life  
as Christians may be put to shame. Because if it is 17  
God's purpose for you to undergo pain, it is better to  
do so for well-doing than for evil-doing. Because Christ 18  
once went through pain for sins, the upright one taking  
the place of sinners, so that through him we might come  
back to God; being put to death in the flesh, but given  
life in the Spirit; by whom he went to the spirits in 19  
prison, preaching to those who, in the days of Noah, 20  
went against God's orders; but God in his mercy kept  
back the punishment, while Noah got ready the ark, in  
which a small number, that is to say eight persons, got  
salvation through water: and baptism, of which this is 21  
an image, now gives you salvation, not by washing clean  
the flesh, but by making you free from the sense of sin  
before God, through the coming again of Jesus Christ  
from the dead; who has gone into heaven, and is at the 22  
right hand of God, angels and authorities and powers  
having been put under his rule.

## THE DEATH OF THE FLESH

4 **S**o that as Jesus was put to death in the flesh, do you 1  
yourself be of the same mind; for the death of 2  
the flesh puts an end to sin; so that you may give 2  
the rest of your lives in the flesh, not to the desires of  
men, but to the purpose of God. Because for long enough, 3  
in times past, we have been living after the way of the  
Gentiles, given up to the desires of the flesh, to drinking  
and feasting and loose behaviour, and unclean worship  
of images; and they are wondering that you no longer 4  
go with them in this violent wasting of life, and are  
saying evil things of you: but they will have to give an 5  
account of themselves to him who is ready to be the  
judge of the living and the dead. For this was the 6  
reason why the good news of Jesus was given even to  
the dead, so that they might be judged as men in the  
flesh, but might be living before God in the spirit.

But the end of all things is near: so be serious in your 7  
behaviour and keep on the watch with prayer; and most 8  
of all be warm in your love for one another; because in  
love there is forgiveness for sins without number: keep 9  
open house for all with a glad heart; making distribution 10  
among one another of whatever has been given to you,  
like true servants of the unmeasured grace of God; if 11  
anyone has anything to say, let it be as the words of  
God; if anyone has the desire to be the servant of others,  
let him do it in the strength which is given by God;  
so that in all things God may have the glory through  
Jesus Christ, whose are the glory and the power for  
ever.

Dear brothers, do not be surprised, as if it was some- 12  
thing strange, if your faith is tested as by fire: but be 13  
glad that you are given a part in the pains of Christ;  
so that at the revelation of his glory you may have great  
joy. If men say evil things of you because of the name 14  
of Christ, happy are you; for the Spirit of glory and of  
God is resting on you. Let no one among you undergo 15



punishment as a taker of life, or as a thief, or as an evil-doer, or as one who is over-interested in other men's business; but if he undergoes punishment as a Christian, 16 that is no shame to him; let him give glory to God in this name. For the time has come for the judging, 17 starting with the church of God; but if it makes a start with us, what will be the end of those who are not under the rule of God? And if it is hard for even the good 18 man to get salvation, what chance has the man without religion, or the sinner? For this reason let those who by 19 the purpose of God undergo punishment, keep on in well-doing and put their souls into the safe hands of their Maker.

“KEEP WATCH OVER THE FLOCK”

**I** WHO am myself one of the rulers of the church, and 1 a witness of the death of Christ, having my part in the coming glory, send this serious request to the chief men among you: Keep watch over the flock of God 2 which is in your care, using your authority, not as forced to do so, but gladly; and not for unclean profit but with a ready mind; not as lords over God's heritage, but 3 making yourselves examples to the flock. And at the 4 coming of the chief Keeper of the sheep, you will be given the eternal crown of glory. And in the same way, 5 let the younger men be ruled by the older ones. Let all of you put away pride and make yourselves ready to be servants: for God is a hater of pride, but he gives 6 grace to those who make themselves low. For this cause make yourselves low under the strong hand of God, so that when the time comes you may be lifted 7 up; putting all your troubles on him, for he takes care of you. Be serious and keep watch; the Evil One, who 8 is against you, goes about like a lion with open mouth in search of food; do not give way to him but be strong 9 in your faith, in the knowledge that your brothers who are in the world undergo the same troubles. And after 10

you have undergone pain for a little time, the God of all grace who has given you a part in his eternal glory through Christ Jesus, will himself give you strength and support, and make you complete in every good thing; his is the power for ever. So be it. 11

I have sent you this short letter by Silvanus, a true 12 brother, in my opinion; comforting you and witnessing that this is the true grace of God; keep to it. She who 13 is in Babylon, who has a part with you in the purpose of God, sends you her love; and so does my son Mark. Give one another the kiss of love. 14

Peace be to you all in Christ.

# THE SECOND LETTER OF PETER

**S**IMON PETER, a servant and Apostle of Jesus Christ, <sup>1</sup>  
to those who with us have a part in the same holy  
faith in the righteousness of our God and Saviour  
Jesus Christ: May grace and peace ever be increasing <sup>2</sup>  
in you, in the knowledge of God and of Jesus our Lord;  
because by his power he has given us everything necessary <sup>3</sup>  
for life and righteousness, through the knowledge of him  
who has been our guide by his glory and virtue; and <sup>4</sup>  
through this he has given us the hope of great rewards  
highly to be valued; so that by them we might have our  
part in God's being, and be made free from the destruc-  
tion which is in the world through the desires of the  
flesh. So, for this very cause, take every care; joining <sup>5</sup>  
virtue to faith, and knowledge to virtue, and self-control <sup>6</sup>  
to knowledge, and a quiet mind to self-control, and fear  
of God to a quiet mind; and love of the brothers to fear <sup>7</sup>  
of God, and to love of the brothers, love itself. For if <sup>8</sup>  
you have these things in good measure, they will make  
you fertile and full of fruit in the knowledge of our Lord  
Jesus Christ. For the man who has not these things is <sup>9</sup>  
blind, seeing only what is near, having no memory of  
how he was made clean from his old sins. For this cause, <sup>10</sup>  
my brothers, take all the more care to make your selec-  
tion and approval certain; for if you do these things you  
will never have a fall: for so the way will be open to <sup>11</sup>  
you into the eternal kingdom of our Lord and Saviour  
Jesus Christ.

## PETER IS CONSCIOUS OF HIS COMING DEATH

For this reason I will be ready at all times to keep <sup>12</sup>  
your memory of these things awake, though you have

the knowledge of them now and are well based in your present faith. And it seems right to me, as long as I am in this tent of flesh, to keep your minds awake by working upon your memory; for I am conscious that in a short time I will have to put off this tent of flesh, as our Lord Jesus Christ has made clear to me. And I will take every care so that you may have a clear memory of these things after my death. For when we gave you news of the power and the coming of our Lord Jesus Christ, our teaching was not based on stories put together by art, but we were eye-witnesses of his glory. For God the Father gave him honour and glory, when such a voice came to him out of the great glory, saying, "This is my dearly-loved Son, with whom I am well pleased". And this voice came from heaven even to our ears, when we were with him on the holy mountain. And so the words of the prophets are made more certain; and it is well for you to give attention to them as to a light shining in a dark place, till the dawn comes, and the morning star is seen in your hearts; being conscious in the first place that no man by himself may give a special sense to the words of the prophets. For these words did not ever come through the impulse of men: but the prophets had them from God, being moved by the Holy Spirit.

#### AGAINST FALSE PROPHETS

2 **B**UT there were false prophets among the people, 1  
as there will be false teachers among you, who will secretly put forward wrong teachings for your destruction, even turning away from the Lord who gave himself for them; whose destruction will come quickly, and they themselves will be the cause of it. And a great 2  
number will go with them in their evil ways, through whom the true way will have a bad name. And in their 3  
desire for profit they will come to you with words of deceit, like traders doing business in souls: whose punishment has been ready for a long time and their destruction

is watching for them. For if God did not have pity for 4  
the angels who did evil, but sent them down into hell,  
to be kept in chains of eternal night till they were judged;  
and did not have mercy on the world which then was, 5  
but only kept safe Noah, a preacher of righteousness,  
with seven others, when he let loose the waters over  
the world of the evil-doers; and sent destruction on 6  
Sodom and Gomorrah, burning them up with fire as  
an example to those whose way of life might in the  
future be displeasing to him; and kept safe Lot, the 7  
upright man, who was deeply troubled by the unclean  
life of the evil-doers (because the soul of that upright 8  
man living among them was pained from day to day by  
seeing and hearing their crimes): the Lord is able to 9  
keep the upright safe in the time of testing, and to keep  
evil-doers under punishment till the day of judging; but 10  
specially those who go after the unclean desires of the  
flesh, and make sport of authority. Ready to take chances,  
uncontrolled, they have no fear of saying evil of those  
in high places: though the angels, who are greater in 11  
strength and power, do not make use of violent language  
against them before the Lord. But these men, like beasts 12  
without reason, whose natural use is to be taken and  
put to death, crying out against things of which they  
have no knowledge, will undergo that same destruction  
which they are designing for others; for the evil which 13  
overtakes them is the reward of their evil-doing: such  
men take their pleasure in the delights of the flesh even  
in the daytime; they are like the marks of a disease,  
like poisoned wounds among you, feasting together with  
you in joy; having eyes full of evil desire, never having 14  
enough of sin; turning feeble souls out of the true way;  
they are children of cursing, whose hearts are well used  
to bitter envy; turning out of the true way, they have 15  
gone wandering in error, after the way of Balaam, the  
son of Beor, who was pleased to take payment for  
wrongdoing; but his wrongdoing was pointed out to 16  
him: an ass, talking with a man's voice, put a stop to

the error of the prophet. These are fountains without 17  
 water, and mists before a driving storm; for whom the  
 eternal night is kept in store. For with high-sounding 18  
 false words, making use of the attraction of unclean  
 desires of the flesh, they get into their power those newly  
 made free from those living in error; saying that they 19  
 will be free, while they themselves are the servants of  
 destruction; because whatever gets the better of a man  
 makes a servant of him. For if, after they have got 20  
 free from the unclean things of the world through the  
 knowledge of the Lord and Saviour Jesus Christ, they  
 are again taken in the net and overcome, their last con-  
 dition is worse than their first. For it would have been 21  
 better for them to have had no knowledge of the way of  
 righteousness, than to go back again from the holy law  
 which was given to them, after having knowledge of it.  
 They are an example of that true saying, "The dog has 22  
 gone back to the food it had put out, and the pig which  
 had been washed to its rolling in the dirty earth".

#### THE COMING OF THE DAY OF THE LORD

3 **M**Y loved ones, this is now my second letter to you, 1  
 and in this as in the first, I am attempting to keep  
 your true minds awake; so that you may keep in 2  
 mind the words of the holy prophets in the past, and the  
 law of the Lord and Saviour which was given to you  
 by his Apostles. Having first of all the knowledge that 3  
 in the last days there will be men who, ruled by their  
 evil desires, will make sport of holy things, saying, 4  
 "Where is the hope of his coming? from the death  
 of the fathers till now everything has gone on as it was  
 from the making of the world." But in taking this view 5  
 they put out of their minds the memory that in the old  
 days there was a heaven, and an earth lifted out of the  
 water and circled by water, by the word of God; and 6  
 that the world which then was came to an end through  
 the overflowing of the waters. But the present heaven 7  
 and the present earth have been kept for destruction by

fire, which is waiting for them on the day of the judging and destruction of evil men.

But, my loved ones, keep in mind this one thing, that with the Lord one day is the same as a thousand years, and a thousand years are no more than one day. The Lord is not slow in keeping his word, as he seems to some, but he is waiting in mercy for you, not desiring the destruction of any, but that all may be turned from their evil ways. But the day of the Lord will come like a thief; and in that day the heavens will be rolled up with a great noise, and the substance of the earth will be changed by violent heat, and the world and everything in it will be burned up. Seeing then that all these things are coming to such an end, what sort of persons is it right for you to be, in all holy behaviour and righteousness, looking for and truly desiring the coming of the day of God, when the heavens will come to an end through fire, and the substance of the earth will be changed by the great heat? But having faith in his word, we are looking for a new heaven and a new earth, which will be the resting-place of righteousness.

For this cause, my loved ones, as you are looking for these things, take great care that when he comes you may be in peace before him, free from sin and every evil thing. And be certain that the long waiting of the Lord is for salvation; even as our brother Paul has said in his letters to you, from the wisdom which was given to him; and as he said in all his letters, which had to do with these things; in which are some hard sayings, so that, like the rest of the holy Writings, they are twisted by those who are uncertain and without knowledge, to the destruction of their souls. For this reason, my loved ones, having knowledge of these things before they take place, take care that you are not turned away by the error of the uncontrolled, so falling from your true faith. But be increased in grace and in the knowledge of our Lord and Saviour Jesus Christ. May he have glory now and for ever. So be it.

# THE FIRST LETTER OF JOHN

1 **T**HAT which was from the first, which has come to  
our ears, and which we have seen with our eyes,  
looking on it and touching it with our hands, about  
the Word of life (and the life was made clear to us, and  
we have seen it, and are witnessing to it and giving  
you word of that eternal life which was with the Father  
and was seen by us); we give you word of all we have  
seen and everything which has come to our ears, so that  
you may be united with us; and we are united with the  
Father and with his Son Jesus Christ: and we are writing  
these things to you so that our joy may be made complete.

This is the word which came to us from him and which  
we give to you, that God is light and in him there is  
nothing dark. If we say we are joined to him, and are  
walking still in the dark, our words are false and our acts  
are untrue: but if we are walking in the light, as he is  
in the light, we are all united with one another, and the  
blood of Jesus his Son makes us clean from all sin. If we  
say that we have no sin, we are false to ourselves, and  
there is nothing true in us. If we say openly that we  
have done wrong, he is upright and true to his word,  
giving us forgiveness of sins and making us clean from  
all evil. If we say that we have no sin, we make him  
false and his word is not in us.

## FORGIVENESS OF SINS

2 **M**Y little children, I am writing these things to you  
so that you may be without sin. And if any man  
is a sinner, we have a friend and helper with the  
Father, Jesus Christ the upright one: he is the offering  
for our sins; and not for ours only, but for all the world.



And by this we may be certain that we have knowledge 3  
of him, if we keep his laws. The man who says, "I have 4  
knowledge of him," and does not keep his laws, is false,  
and there is nothing true in him: but in every man who 5  
keeps his word, the love of God is made complete. By  
this we may be certain that we are in him: he who says 6  
that he is living in him, will do as he did.

My loved ones, I do not give you a new law, but an 7  
old law which you had from the first; this old law is the  
word which came to your ears. Again, I give you a new 8  
law, which is true in him and in you; for the night is  
near its end and the true light is even now shining out.  
He who says that he is in the light, and has hate in his 9  
heart for his brother, is still in the dark. He who has 10  
love for his brother is in the light, and there is no cause  
of error in him. But he who has hate for his brother is 11  
in the dark, walking in the dark with no knowledge of  
where he is going, unable to see because of the dark.

I am writing to you, my children, because you have 12  
forgiveness of sins through his name. I am writing to 13  
you, fathers, because you have knowledge of him who  
was from the first. I am writing to you, young men,  
because you have overcome the Evil One. I have sent  
a letter to you, children, because you have knowledge  
of the Father. I have sent a letter to you, fathers, 14  
because you have knowledge of him who was from the  
first. I have sent a letter to you, young men, because  
you are strong, and the word of God is in you, and  
because you have overcome the Evil One. Have no love 15  
for the world or for the things which are in the world.  
If any man has love for the world, the love of the Father  
is not in him. Because everything in the world, the 16  
desire of the flesh, the desire of the eyes, and the pride  
of life, is not of the Father but of the world. And the 17  
world and its desires is coming to an end: but he who  
does God's pleasure is living for ever.

## THE LAST HOUR

Little children, it is the last hour; and as you were 18  
given word that the *Antichrist* would come, so now a  
number of Antichrists have come to you; and by this we  
are certain that it is the last hour. They went out from 19  
us but they were not of us; if they had been of us they  
would still be with us: but they went out from us so  
that it might be made clear that they were not of us.  
And you have the Spirit from the Holy One and you 20  
all have knowledge. I have not sent you this letter 21  
because you have no knowledge of what is true, but  
because you have knowledge, and because that which is  
false has nothing in common with that which is true.  
Who is false but he who says that Jesus is not the Christ? 22  
He is the Antichrist who has no belief in the Father or  
the Son. He who has no belief in the Son, has not the 23  
Father: he who makes clear his belief in the Son has  
the Father. But as for you, keep in your hearts the 24  
things which were made clear to you from the first.  
If you keep these things in your hearts you will be kept  
in the Father and the Son. And this is the hope which 25  
he gave you, even eternal life. I am writing these things 26  
to you about those whose purpose is that you may be  
turned out of the true way. As for you, the Spirit which 27  
he gave you is still in you, and you have no need of any  
teacher; but as his Spirit gives you teaching about all  
things, and is true and not false, so keep your hearts  
in him, through the teaching which he has given you.  
And now, my children, keep your hearts in him; so that 28  
at his revelation, we may have no fear or shame before  
him at his coming. If you have knowledge that he is 29  
upright, it is clear to you that everyone who does  
righteousness is his offspring.

## THE LOVE OF THE FATHER

SEE what great love the Father has given us in 1  
naming us the children of God; and such we are.  
For this cause the world does not see who we are,  
because it did not see who he was. My loved ones, now 2  
we are children of God, and at present it is not clear what  
we are to be. We are certain that at his revelation we  
will be like him; for we will see him as he is. And 3  
everyone who has this hope in him makes himself holy,  
even as he is holy. Everyone who is a sinner goes 4  
against the law, for sin is going against the law. And 5  
you have knowledge that he came to take away sin: and  
in him there is no sin. Anyone who is in him does no 6  
sin; anyone who is a sinner has not seen him and has no  
knowledge of him. My little children, let no man take 7  
you out of the true way: he who does righteousness is  
upright, even as he is upright; the sinner is a child of 8  
the Evil One; for the Evil One has been a sinner from  
the first. And the Son of God was seen on earth so  
that he might put an end to the works of the Evil One.  
Anyone who is a son of God does no sin, because he 9  
still has God's seed in him; he is not able to be a sinner,  
because God is his Father. In this way it is clear who 10  
are the children of God and who are the children of the  
Evil One; anyone who does not do righteousness or  
who has no love for his brother, is not a child of God.  
Because this is the word which was given to you from 11  
the first, that we are to have love for one another; not 12  
being of the Evil One like Cain, who put his brother  
to death. And why did he put him to death? Because  
his works were evil and his brother's works were good.

## OUT OF DEATH INTO LIFE

Do not be surprised, my brothers, if the world has 13  
no love for you. We are conscious that we have come 14  
out of death into life because of our love for the brothers.

He who has no love is still in death. Anyone who has hate for his brother is a taker of life, and you may be certain that no taker of life has eternal life in him. In this we see what love is, because he gave his life for us; and it is right for us to give our lives for the brothers. But if a man has this world's goods, and sees that his brother is in need, and keeps his heart shut against his brother, how is it possible for the love of God to be in him? My little children, do not let our love be in word and in tongue, but let it be in act and in good faith. In this way we may be certain that we are true, and may give our heart comfort before him, when our heart says that we have done wrong; because God is greater than our heart, and has knowledge of all things. My loved ones, if our heart does not say that we have done wrong, we have no fear before him; and he gives us all our requests, because we keep his laws, and do the things which are pleasing in his eyes. And this is his law, that we have faith in the name of his Son Jesus Christ, and love for one another, even as he said to us. He who keeps his laws is in God and God is in him. And the Spirit which he gave us is our witness that he is in us.

#### GOD IS LOVE

- 4 **M**Y loved ones, do not put your faith in every spirit, but put them to the test, to see if they are from God: because a great number of false prophets have gone out into the world. By this you may have knowledge of the Spirit of God: every spirit which says that Jesus Christ has come in the flesh is of God: and every spirit which does not say this is not from God: this is the spirit of *Antichrist*, of which you have had word; and it is in the world even now. You are of God, my little children, and you have overcome them because he who is in you is greater than he who is in the world. They are of the world, so their talk is the world's talk, and the world gives ear to them. We are of God: he

who has the knowledge of God gives ear to us; he who is not of God does not give ear to us. By this we may see which is the true spirit, and which is the spirit of error.

My loved ones, let us have love for one another: 7 because love is of God, and everyone who has love is a son of God and has knowledge of God. He who has 8 no love has no knowledge of God, because God is love. And the love of God was made clear to us when he sent 9 his only Son into the world so that we might have life through him. And this is love, not that we had love 10 for God, but that he had love for us, and sent his Son to be an offering for our sins. My loved ones, if God 11 had such love for us, it is right for us to have love for one another. No man has ever seen God: if we have 12 love for one another, God is in us and his love is made complete in us: and his Spirit which he has given us is 13 the witness that we are in him and he is in us. And we 14 have seen and give witness that the Father sent the Son to be the Saviour of the world. Everyone who says 15 openly that Jesus is the Son of God, has God in him and is in God. And we have seen and had faith in the love 16 which God has for us. God is love, and everyone who has love is in God, and God is in him. In this way love 17 is made complete in us, so that we may be without fear on the day of judging; because as he is, so are we in this world. There is no fear in love: true love has no room 18 for fear, because where fear is, there is pain; and he who is not free from fear is not complete in love. We have 19 love for God because he first had love for us. If a man 20 says, "I have love for God," and has hate for his brother, his words are false: for how is the man who has no love for his brother whom he has seen, able to have love for God whom he has not seen? And this is the word 21 which we have from him, that he who has love for God is to have the same love for his brother.

## POWER TO OVERCOME THE WORLD

5 **E**VERYONE who has faith that Jesus is the Christ 1  
is a child of God: and everyone who has love for 2  
the Father has love for his child. In this way, we 3  
are certain that we have love for the children of God,  
when we have love for God and keep his laws. For 4  
loving God is keeping his laws: and his laws are not  
hard. Anything which comes from God is able to over- 5  
come the world: and the power by which we have  
overcome the world is our faith. Who is able to over- 6  
come the world but the man who has faith that Jesus  
is the Son of God? This is he who came by water and 7  
by blood, Jesus Christ; not by water only but by water  
and by blood. And the Spirit is the witness, because 8  
the Spirit is true. There are three witnesses, the Spirit, 9  
the water, and the blood: and all three are in agreement.  
If we take the witness of men to be true, the witness of 10  
God is greater: because this is the witness which God  
has given about his Son. He who has faith in the Son 11  
of God has the witness in himself: he who has not faith  
in God makes him false, because he has not faith in the  
witness which God has given about his Son. And his 12  
witness is this, that God has given us eternal life, and  
this life is in his Son. He who has the Son has the life;  
he who has not the Son of God has not the life.

I have put these things in writing for you who have 13  
faith in the name of the Son of God, so that you may be  
certain that you have eternal life. And we have no fear 14  
before him that if we make any request to him which is  
right in his eyes, he will give ear to us: and if we are 15  
certain that he gives ear to all our requests, we are  
equally certain that we will get our requests. If a man 16  
sees his brother doing a sin which is not bad enough  
for death, let him make a prayer to God, and God will  
give life to him whose sin was not bad enough for death.  
There is a sin whose punishment is death: I do not say  
that he may make such a request then. All evil-doing 17

is sin: but death is not the punishment for every sort of sin.

We are certain that one who is a son of God will do <sup>18</sup> no sin, but the Son of God keeps him so that he is not touched by the Evil One. We are certain that we are <sup>19</sup> of God, but all the world is in the power of the Evil One. And we are certain that the Son of God has come, <sup>20</sup> and has given us a clear vision, so that we may see him who is true, and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. My <sup>21</sup> little children, keep yourselves from false gods.

# THE SECOND LETTER OF JOHN

I, A RULER in the church, send word to the noble 1  
sister who is of God's selection, and to her children,  
for whom I have true love; and not only I, but all  
who have knowledge of what is true; because of this 2  
true knowledge which is in us, and will be with us for  
ever: May grace, mercy and peace be with us from God 3  
the Father, and from Jesus Christ, the Son of the Father,  
in all true love.

It gave me great joy to see some of your children 4  
walking in the true way, even as we were ordered to  
do by the Father. And now, my sister, I make request 5  
to you, not sending you a new law, but the law which  
we had from the first, that we have love for one another.  
And love is the keeping of his laws. This is the law 6  
which was given to you from the first, so that you might  
keep it. Because a number of false teachers have gone 7  
out into the world, who do not give witness that Jesus  
Christ came in the flesh. Such a one is a false teacher  
and *Antichrist*. Keep watch over yourselves, so that 8  
you do not make our work of no effect, but may get  
your full reward. Anyone who goes on and does not 9  
keep to the teaching of Christ, has not God: he who  
keeps to the teaching has the Father and the Son. If 10  
anyone comes to you not having this teaching, do not  
take him into your house or give him words of love:  
for he who gives him words of love has a part in his 11  
evil works.

Having much to say to you, it is not my purpose to 12  
put it all down with paper and ink: but I am hoping  
to come to you, and to have talk with you face to face,  
so that your joy may be full. The children of your noble 13  
sister, who is of God's selection, send you their love.



# THE THIRD LETTER OF JOHN

**I**, A RULER in the church, send word to the well-loved 1  
Gaius, for whom I have true love.

My loved one, it is my prayer that you may do well 2  
in all things, and be healthy in body, even as your soul  
does well. For it gave me great joy when some of the 3  
brothers came and gave witness that you had the true  
faith and were walking in the true way. I have no 4  
greater joy than to have news that my children are  
walking in the true way.

My loved one, you are doing a good work in being 5  
kind to those brothers who come from other places; who 6  
have given witness to the church of your love for them:  
and you will do well to send them on their way well  
cared for, as is right for servants of God: for they went 7  
out for love of the Name, taking nothing from the  
Gentiles. So it is right for us to take in such men as 8  
guests, so that we may take our part in the work of the  
true faith.

I sent a letter to the church, but Diotrephes, whose 9  
desire is ever to have the first place among them, will  
not have us there. So if I come, I will keep in mind the 10  
things he does, talking against us with evil words: and  
as if this was not enough, he does not take the brothers  
into his house, and those who are ready to take them in,  
he keeps from doing so, putting them out of the church  
if they do. My loved one, do not be copying what is 11  
evil, but what is good. He who does good is of God:  
he who does evil has not seen God. Demetrius has the 12  
approval of all men and of what is true: and we give the  
same witness, and you are certain that our witness is true.

I had much to say to you, but it is not my purpose to 13  
put it all down with ink and pen: but I am hoping to see 14  
you in a short time, and to have talk with you face to  
face. May you have peace. Your friends here send you  
their love. Give my love to our friends by name.

# THE LETTER OF JUDE

**J**UDE, a servant of Jesus Christ and the brother of 1  
James, to those of God's selection who have been  
made holy by God the Father and are kept safe for  
Jesus Christ: May mercy and peace and love be increased 2  
in you.

My loved ones, while my thoughts were full of a 3  
letter which I was going to send you about our common  
salvation, it was necessary for me to send you one  
requesting you with all my heart to go on fighting  
strongly for the faith which has been given to the saints  
once and for ever. For certain men have come among 4  
you secretly, marked out before in the holy Writings  
for this evil fate, men without the fear of God, turning  
his grace into an unclean thing, and false to our only  
Master and Lord Jesus Christ.

Now it is my purpose to put you in mind, though you 5  
had knowledge of all these things once for all, of how  
the Lord, having taken a people safely out of Egypt,  
later sent destruction on those who had no faith; and 6  
the angels who did not keep to their kingdom but went  
out from the place which was theirs, he has put in  
eternal chains and in dark night till the great day of the  
judging. Even as Sodom and Gomorrah, and the towns 7  
near them, having like these, given themselves up to  
unclean desires and gone after strange flesh, have been  
made an example, undergoing the punishment of eternal  
fire. In the same way these dreamers make the flesh 8  
unclean, having no respect for authorities, and say evil  
of rulers. Now when Michael, one of the chief angels, 9  
was fighting against the Evil One for the body of Moses,  
fearing to make use of violent words against him, he  
only said, "May the Lord be your judge". But these 10  
men say evil about such things as they have no knowledge

of; and the things of which they have natural knowledge, like beasts without reason, are the cause of their destruction. A curse on them! They have gone in the way of Cain, running uncontrolled into the error of Balaam, for reward, and have come to destruction by saying evil against the Lord like Korah. These men are unseen rocks at your love-feasts, when they take part in them with you, keepers of sheep who without fear take the food of the sheep; clouds without water rushing before the wind, wasted trees without fruit, twice dead, pulled up by the roots, violent waves of the sea, streaming with their shame, wandering stars for whom the darkest night is kept in store for ever. The prophet Enoch, who was the seventh after Adam, said of these men, "The Lord came with tens of thousands of his saints, to be the judge of all, and to give a decision against all those whose lives are displeasing to him, because of the evil acts which they have done, and because of all the hard things which sinners without fear of God have said against him". These are the men who make trouble, ever desiring change, going after evil pleasures, using high-sounding words, respecting men's position in the hope of reward.

But you, my loved ones, keep in memory the words which were said before by the Apostles of our Lord Jesus Christ, how they said to you, "In the last days there will be men who, guided by their evil desires, will make sport of holy things". These are the men who make divisions, natural men, not having the Spirit. But you, my loved ones, building yourselves up on your most holy faith, and making prayers in the Holy Spirit, keep yourselves in the love of God, looking for life eternal through the mercy of our Lord Jesus Christ. And have pity on those who are in doubt; and to some give salvation, pulling them out of the fire; and on some have mercy with fear, hating even the clothing which is made unclean by the flesh.

Now to him who is able to keep you from falling,

and to give you a place in his glory, free from all evil, with great joy, to the only God our Saviour, through 251  
Jesus Christ our Lord, let us give glory and honour and authority and power, before all time and now and for ever. So be it.

# THE REVELATION OF JOHN

THE Revelation of Jesus Christ which God gave <sup>1</sup>  
him so that his servants might have knowledge of  
the things which will quickly take place: and he  
sent and made it clear by his angel to his servant John;  
who gave witness of the word of God, and of the witness <sup>2</sup>  
of Jesus Christ, even of all the things which he saw.  
A blessing be on the reader, and on those who give ear <sup>3</sup>  
to the prophet's words, and keep the things which he  
has put in the book: for the time is near.

## JESUS CHRIST, THE TRUE WITNESS

JOHN to the seven churches which are in Asia: Grace <sup>4</sup>  
to you and peace, from him who is and was and is to  
come; and from the seven Spirits which are before his  
high seat; and from Jesus Christ, the true witness, the <sup>5</sup>  
first to come back from the dead, and the ruler of the  
kings of the earth. To him who had love for us, and has  
made us clean from our sins by his blood; and has made <sup>6</sup>  
us to be a kingdom, and priests to his God and Father;  
to him let glory and power be given for ever and ever.  
So be it. See, he comes with the clouds, and every eye <sup>7</sup>  
will see him, and those by whom he was wounded; and  
all the families of the earth will be sorrowing because  
of him. Yes, so be it.

"I am the First and the Last," says the Lord God who <sup>8</sup>  
is and was and is to come, the Ruler of all.

I, John, your brother, who have a part with you in <sup>9</sup>  
the trouble and the kingdom and the quiet strength of  
Jesus, was in the island which is named Patmos, for the  
word of God and the witness of Jesus. I was in the <sup>10</sup>  
Spirit on the Lord's day, and a great voice at my back,

as of a horn, came to my ears, saying, "What you see, put in a book, and send it to the seven churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea". And turning to see the voice which said these words to me, I saw seven gold vessels with lights burning in them; and in the middle of them one like a son of man, clothed with a robe down to his feet, and with a band of gold round his breasts. And his head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like polished brass, as if it had been burned in a fire; and his voice was as the sound of great waters. And he had in his right hand seven stars: and out of his mouth came a sharp two-edged sword: and his face was as the sun shining in its strength. And when I saw him, I went down on my face at his feet as one dead. And he put his right hand on me, saying, "Have no fear; I am the first and the last, and the Living one; and I was dead, and see, I am living for ever, and I have the keys of death and of Hell. Put in writing, then, the things which you have seen, and the things which are, and the things which will be after these; the secret of the seven stars which you saw in my right hand, and of the seven gold vessels with burning lights. The seven stars are the angels of the seven churches: and the seven lights are the seven churches."

#### THE CHURCH IN EPHEBUS

2 "To the angel of the church in Ephesus say;  
"These things says he who has the seven stars in his right hand, who is walking in the middle of the seven gold lights: I have knowledge of your doings, and your hard work and long waiting, and that you will not put up with evil men, and have put to the test those who say they are Apostles and are not, and have seen that they are false; and you have the power of

waiting, and have undergone trouble because of my name, without weariness. But I have this against you, <sup>4</sup> that you are turned away from your first love. So keep <sup>5</sup> in mind where you were at first, and be changed in heart, and do the first works; or I will come to you, and will take away your light from its place, if your hearts are not changed. But at least you have the credit <sup>6</sup> of hating the works of the Nicolaitans, as I do. He who <sup>7</sup> has ears, let him give ear to what the Spirit says to the churches. To him who overcomes will I give of the fruit of the tree of life, which is in the Paradise of God.'

## THE CHURCH IN SMYRNA

"And to the angel of the church in Smyrna say; <sup>8</sup>  
 "'These things says the first and the last, who was dead and is living: I have knowledge of your troubles <sup>9</sup> and how poor you are (but you have true wealth), and the evil words of those who say they are Jews, and are not, but are a Synagogue of Satan. Have no fear of the <sup>10</sup> things which you will have to undergo: see, the Evil One will send some of you into prison, so that you may be put to the test; and you will have great trouble for ten days. Be true till death, and I will give you the crown of life. He who has ears let him give ear to what <sup>11</sup> the Spirit says to the churches. He who overcomes will not come under the power of the second death.'

## THE CHURCH IN PERGAMOS

"And to the angel of the church in Pergamos say; <sup>12</sup>  
 "'These things says he who has the sharp two-edged sword: I have knowledge that your living-place is where <sup>13</sup> Satan has his seat: and you are true to my name, and were not turned away from your faith in me, even in the days of Antipas my true witness, who was put to death among you, where Satan has his place. But I have <sup>14</sup> some things against you, because you have with you

those who keep the teaching of Balaam, by whose suggestion Balak made the children of Israel go out of the right way, taking food which was offered to false gods, and going after the desires of the flesh. And you have those who keep the teaching of the Nicolaitans. See, then, that you have a change of heart; or I will come to you quickly, and will make war against them with the sword of my mouth. He who has ears, let him give ear to what the Spirit says to the churches. To him who overcomes will I give of the secret *manna*, and I will give him a white stone, and on the stone a new name, of which no one has knowledge but he to whom it is given.'

## THE CHURCH IN THYATIRA

"And to the angel of the church in Thyatira say; "These things says the Son of God, whose eyes are like a flame of fire, and his feet like polished brass: I have knowledge of your works, and your love and faith and help and strength in trouble, and that your last works are more than the first. But I have this against you, that you let the woman Jezebel say she is a prophet, and give false teaching, making my servants go after the desires of the flesh, and take food offered to false gods. And I gave her time for a change of heart, but she has no mind to give up her unclean ways. See, I will put her into a bed, and those who make themselves unclean with her, into great trouble, if they go on with her works. And I will put her children to death; and all the churches will see that I am he who makes search into the secret thoughts and hearts of men: and I will give to every one of you the reward of your works. But to you I say, to the rest in Thyatira, even to those who have not this teaching, and have no knowledge of the secrets of Satan, as they say; I put on you no other weight. But what you have, keep safe till I come. He who overcomes, and keeps my works to the end,



to him will I give rule over the nations: and he will be <sup>27</sup> ruling them with a rod of iron, as the vessels of the potter they will be broken; even as I have power from my Father: and I will give him the morning star. <sup>28</sup> He who has ears, let him give ear to what the Spirit <sup>29</sup> says to the churches.'"

## THE CHURCH IN SARDIS

"AND to the angel of the church in Sardis say; <sup>1</sup>  
 "These things says he who has the seven Spirits of God, and the seven stars: I have knowledge of your works, that you seem to be living but are dead. Be on the watch, and make strong the rest of the things <sup>2</sup> which are near to death; because as judged by me your works have not come up to God's measure. Keep in <sup>3</sup> mind, then, the teaching which was given to you, and be ruled by it and have a change of heart. If then you do not keep watch, I will come as a thief, and you will have no knowledge of the hour when I will come on you. But you have some names in Sardis who have kept clean <sup>4</sup> their robes; and as a reward they will go in white with me. He who overcomes will be dressed in white, and <sup>5</sup> I will not take his name from the book of life, and I will give witness to his name before my Father, and before his angels. He who has ears, let him give ear to what <sup>6</sup> the Spirit says to the churches.'

## THE CHURCH IN PHILADELPHIA

"And to the angel of the church in Philadelphia say; <sup>7</sup>  
 "These things says he who is holy, he who is true, he who has the key of David, opening the door so that it may be shut by no one, and shutting it so that it may be open to no one. I have knowledge of your works <sup>8</sup> (see, I have put before you an open door which may be shut by no one), and that you have a little strength, and have kept my word, and have been true to my name.

See, I will make those of the Synagogue of Satan who 9  
say they are Jews, and are not, but say what is false;  
I will make them come and give worship before your  
feet, and see my love for you. Because you have kept 10  
my word in quiet strength, I will keep you from the hour  
of testing which is coming on all the world, to put to  
the test those who are on earth. I come quickly: keep 11  
that which you have, so that no one may take your crown.  
He who overcomes I will make him a pillar in the house 12  
of my God; and he will go out no more: and I will put  
on him the name of my God, and the name of the town  
of my God, the new Jerusalem, which comes down out  
of heaven from my God, and my new name. He who has 13  
ears, let him give ear to what the Spirit says to the  
churches.'

## THE CHURCH IN LAODICEA

"And to the angel of the church in Laodicea say; 14  
"These things says the true and certain witness, the  
head of God's new order: I have knowledge of your 15  
works, that you are not cold or warm: it would be better  
if you were cold or warm. So because you are not one 16  
thing or the other, I will have no more to do with you.  
For you say, I have wealth, and have got together goods 17  
and land, and have need of nothing; and you are not  
conscious of your sad and unhappy condition, that you  
are poor and blind and without clothing. If you are 18  
wise you will get from me gold tested by fire, so that  
you may have true wealth; and white robes to put on,  
so that your shame may not be seen; and oil for your  
eyes, so that you may see. To all those who are dear to 19  
me, I give sharp words and punishment: then with all  
your heart have sorrow for your evil ways. See, I am 20  
waiting at the door and giving the sign; if my voice  
comes to any man's ears and he makes the door open,  
I will come in to him, and will take food with him and  
he with me. To him who overcomes I will give a place 21  
with me on my high seat, even as I overcame, and am

seated with my Father on his high seat. He who has 22 ears, let him give ear to what the Spirit says to the churches.'"

#### A DOOR OPEN IN HEAVEN

AFTER these things I saw a door open in heaven, 1 and the first voice came to my ears, like the sound of a horn, saying, "Come up here, and I will make clear to you the things which are to come". Straight 2 away I was in the Spirit: and saw a high seat in heaven, and one was seated on it; and to my eyes he was like 3 a *jasper* and a *sardius* stone: and there was a circle of coloured light round about the high seat, like an *emerald*. And round about the high seat were four and twenty 4 seats: and on them I saw four and twenty rulers seated, clothed in white robes; and on their heads crowns of gold. And out of the high seat came flames and voices 5 and thunders. And seven lights of fire were burning before the high seat, which are the seven Spirits of God; and before the high seat there was, as it seemed, a clear 6 sea of glass; and in the middle of the high seat, and round about it, four beasts full of eyes round about. And 7 the first beast was like a lion, and the second like an ox, and the third had a face like a man, and the fourth was like an eagle in flight. And the four beasts, having 8 every one of them six wings, are full of eyes round about and inside: and they have no rest day and night, saying, "Holy, holy, holy, Lord God, Ruler of all, who was and is and is to come". And when the beasts give glory 9 and honour to him who is seated on the high seat, to him who is living for ever and ever, the four and twenty 10 rulers go down on their faces before him who is seated on the high seat, and give worship to him who is living for ever and ever, and take off their crowns before the high seat, saying, "It is right, our Lord and our God, 11 for you to have glory and honour and power: because by you were all things made, and by your desire they came into being".

## THE BOOK WITH THE SEVEN STAMPS OF WAX

5 **A**ND I saw in the right hand of him who was seated 1  
on the high seat, a book with writing inside it and  
on the back, shut with seven stamps of wax. And 2  
I saw a strong angel saying in a loud voice, "Who is  
able to make the book open, and to undo its stamps?"  
And no one in heaven, or on the earth, or under the 3  
earth, was able to get the book open, or to take a look  
at it. And I was very sad, because there was no one 4  
able to get the book open, or to take a look at it. And 5  
one of the rulers said to me, "Be not sad: see, the Lion  
of the family of Judah, the Root of David, has overcome,  
and has power to undo the book and its seven stamps".  
And I saw in the middle of the high seat and of the four 6  
beasts, and in the middle of the rulers, a Lamb in his  
place, which seemed as if it had been put to death,  
having seven horns, and seven eyes, which are the seven  
Spirits of God, sent out into all the earth. And he came, 7  
and took it out of the right hand of him who was seated  
on the high seat. And when he had taken the book, the 8  
four beasts and the four and twenty rulers went down  
on their faces before the Lamb, having every one an  
instrument of music, and gold vessels full of perfumes,  
which are the prayers of the saints. And their voices 9  
are sounding in a new song, saying, "It is right for  
you to take the book, and to make it open: for you were  
put to death and have made an offering to God of your  
blood for men of every family, and language, and people,  
and nation, and have made them a kingdom and priests 10  
to our God; and they are ruling on the earth". And 11  
I saw, and there came to my ears the sound of a great  
number of angels round about the high seat and the  
beasts and the rulers; and the number of them was ten  
thousand times ten thousand, and thousands of thousands;  
saying with a great voice, "It is right to give to the 12  
Lamb who was put to death, power and wealth and  
wisdom and strength and honour and glory and blessing".

And to my ears came the voice of everything in heaven, <sup>13</sup> and on the earth, and under the earth, and in the sea, and all things which are in them, saying, "To him who is seated on the high seat, and to the Lamb, may blessing and honour and glory and power be given for ever and ever". And the four beasts said, "So be it". And the <sup>14</sup> rulers went down on their faces and gave worship.

## THE SEVEN STAMPS UNDONE

<sup>6</sup> **A**ND I saw when the Lamb undid one of the stamps, <sup>1</sup> and the voice of one of the four beasts came to my ears, saying as with a voice of thunder, "Come and see". And I saw a white horse, and he who was <sup>2</sup> seated on it had a bow; and there was given to him a crown: and he went out with power to overcome.

And when the second stamp was undone, the voice <sup>3</sup> of the second beast came to my ears, saying, "Come and see". And another horse came out, a red horse: and <sup>4</sup> it was given to him who was seated on it to take peace from the earth, so that people might put one another to death: and there was given to him a great sword.

And when the third stamp was undone, the voice of <sup>5</sup> the third beast came to my ears, saying, "Come and see". And I saw a black horse; and he who was seated on it had scales in his hand. And a voice came to my ears, <sup>6</sup> from the middle of the four beasts, saying, "A measure of grain for a penny, and three measures of *barley* for a penny: and see that you do no damage to the oil and the wine".

And when the fourth stamp was undone, the voice of <sup>7</sup> the fourth beast came to my ears, saying, "Come and see". And I saw a grey horse and the name of him who <sup>8</sup> was seated on it was Death; and Hell came after him. And there was given to them authority over the fourth part of the earth, to put to destruction by the sword, and by taking away their food, and by death, and by the beasts of the earth.

And when the fifth stamp was undone, I saw under <sup>9</sup>  
the altar the souls of those who had been put to death  
for the word of God, and for the witness which they  
kept. And they gave a great cry, saying, "How long <sup>10</sup>  
will it be, O Ruler, holy and true, before you take your  
place as judge and give punishment for our blood to  
those on the earth?" And there was given to every <sup>11</sup>  
one a white robe, and they were ordered to take their  
rest for a little time, till the number was complete of  
the other servants, their brothers, who would be put  
to death, even as they had been.

And I saw when the sixth stamp was undone, and <sup>12</sup>  
there was a great earth-shock; and the sun became black  
as hair-cloth, and all the moon became as blood; and the <sup>13</sup>  
stars of heaven were falling to the earth, like green  
fruit from a tree before the force of a great wind. And <sup>14</sup>  
the heaven was taken away like the roll of a book when  
it is rolled up; and all the mountains and islands were  
moved out of their places. And the kings of the earth, <sup>15</sup>  
and the rulers, and the chief captains, and the men of  
wealth, and the strong, and every servant and free man,  
took flight into the holes and the rocks of the mountains;  
and they say to the mountains and to the rocks, "Come <sup>16</sup>  
down on us, covering us from the face of him who is  
seated on the high seat, and from the wrath of the Lamb:  
for the great day of their wrath is come, and who may <sup>17</sup>  
keep his place?"

#### THE FOUR ANGELS OF THE FOUR WINDS

7 **A**FTER this I saw four angels in their places at the <sup>1</sup>  
four points of the earth, keeping back the four  
winds in their hands, so that there might be no  
moving of the wind on the earth, or on the sea, or on any  
tree. And I saw another angel coming up from the east, <sup>2</sup>  
having the mark of the living God: and he said with  
a great voice to the four angels, to whom it was given  
to do damage to the earth and the sea, "Do no damage <sup>3</sup>

to the earth, or the sea, or the trees, till we have put a mark on the servants of our God". And there came 4  
to my ears the number of those who had the mark on their brows, a hundred and forty and four thousand, who were marked out of every tribe of the people of Israel.

Of the tribe of Judah were marked twelve thousand: 5

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve thousand: 6

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon twelve thousand: 7

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

Of the tribe of Zebulun twelve thousand: 8

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin were marked twelve thousand.

After these things I saw a great army of people more 9  
than might be numbered, out of every nation, and all tribes and peoples and languages, taking their places before the high seat and before the Lamb, dressed in white robes, and with branches in their hands, saying 10  
with a loud voice, "Salvation to our God who is seated on the high seat, and to the Lamb". And all the angels 11  
were round about the high seat, and about the rulers and the four beasts; and they went down on their faces before the high seat, and gave worship to God, saying, "So be it. Let blessing and glory and wisdom and 12  
praise and honour and power and strength be given to our God for ever and ever. So be it." And one of the 13  
rulers made answer, saying to me, "These who have on white robes, who are they, and where did they come from?" And I said to him, "My lord, you have know- 14  
ledge". And he said to me, "These are they who came through the great testing, and their robes have been washed and made white in the blood of the Lamb. For 15  
this cause are they before the high seat of God; and

they are his servants day and night in his house: and he who is seated on the high seat will be a tent over them. They will never be in need of food or drink: 16 and they will never again be troubled by the burning heat of the sun: for the Lamb who is on the high seat 17 will be their keeper and their guide to fountains of living water: and God will make glad their eyes for ever."

## THE SEVEN HORNS

8 **A**ND when the seventh stamp was undone there was 1 quiet in heaven for about half an hour. And I saw 2 the seven angels who had their place before God; and seven horns were given to them.

And another angel came and took his place at the 3 altar, having a gold vessel for burning perfume; and there was given to him much perfume, so that he might put it with the prayers of all the saints on the gold altar which was before the high seat. And the smoke of the 4 perfume, with the prayers of the saints, went up before God out of the angel's hand. And the angel took the 5 vessel; and he made it full of the fire of the altar, and sent it down on the earth: and there came thunders and voices, and flames and a shaking of the earth.

And the seven angels who had the seven horns made 6 ready for sounding them.

And at the sounding of the first, a rain of ice and fire, 7 mixed with blood, was sent on the earth: and a third part of the earth, and a third part of the trees, and all green grass was burned up.

And at the sounding of the second angel, it was as 8 if a great mountain burning with fire was sent into the sea: and a third part of the sea became blood, and 9 destruction came on a third part of the living things which were in the sea, and on a third part of the ships.

And at the sounding of the third angel, there went 10 down from heaven a great star, burning like a flame, and it came on a third part of the rivers, and on the



fountains of water. And the name of the star is *Worm-wood*: and a third part of the waters became bitter; and a number of men came to their end because of the waters, for they were made bitter. 11

And at the sounding of the fourth angel, a third part 12 of the sun, and of the moon, and of the stars was made dark, so that there was no light for a third part of the day or of the night.

And there came to my ears the cry of an eagle in 13 flight in the middle of heaven, saying with a great voice, "Trouble, trouble, trouble, to all on the earth, because of the other voices of the horns of the three angels, whose sounding is still to come".

AND at the sounding of the fifth angel I saw a star 1 falling from heaven to the earth: and there was given to him the key of the great deep. And he 2 made the great deep open and a smoke went up from it, like the smoke of a great oven; and the sun and the air were made dark because of the smoke. And from the 3 smoke locusts came out on the earth; and power was given them, like the power of *scorpions*. And they were 4 ordered to do no damage to the grass of the earth, or any green thing, or any tree, but only to such men as have not the mark of God on their brows. And orders 5 were given them not to put them to death, but to give them great pain for five months: and their pain was as the pain from the wound of a scorpion. And in those 6 days men will be hoping for death, and it will not come to them; and they will have a great desire for death, and death will take flight from them. And the forms of 7 the locusts were like horses made ready for war; and on their heads they had crowns like gold, and their faces were as the faces of men. And they had hair like 8 the hair of women, and their teeth were as the teeth of lions. And they had breastplates like iron, and the 9 sound of their wings was as the sound of carriages, like an army of horses rushing to the fight. And they have 10

pointed tails like scorpions; and in their tails is their power to give men wounds for five months. They have 11 over them as king the angel of the great deep: his name in Hebrew is Abaddon, and in the Greek language Apollyon.

The first Trouble is past: see, there are still two 12 Troubles to come.

And at the sounding of the sixth angel a voice came 13 to my ears from the horns of the gold altar which is before God, saying to the sixth angel who had the horn, 14 "Make free the four angels who are chained at the great river Euphrates". And the four angels were made free, 15 who were ready for the hour and day and month and year, that they might put to death a third part of men. And the number of the armies of the horsemen was twice 16 ten thousand times ten thousand: the number of them came to my ears. And so I saw the horses in the vision, 17 and those who were seated on them, having breastplates of fire and glass and of burning stone: and the heads of the horses were as the heads of lions; and out of their mouths came fire and smoke and a smell of burning. By these evils a third part of men was put to death, by 18 the fire, and the smoke, and the burning smell which came out of their mouths. For the power of the horses 19 is in their mouths and in their tails: because their tails are like snakes, and have heads; and with them they give wounds. And the rest of the people, who were not 20 put to death by these evils, were not turned from the works of their hands, but went on giving worship to evil spirits, and images of gold, and silver, and brass, and stone, and wood; which are not able to see, or give ear, or go on their feet: and they had no regret for 21 putting men to death, or for their use of strange powers, or for the evil desires of the flesh, or for taking the property of others.

## THE ANGEL WITH THE OPEN BOOK

10 **A**ND I saw another strong angel coming down out of heaven, clothed with a cloud; and a circle of coloured light was round his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little open book: and he put his right foot on the sea, and his left on the earth; and he gave a loud cry, like the angry voice of a lion: and at his cry the voices of the seven thunders were sounding. And when the seven thunders had given out their voices, I was about to put their words down: and a voice from heaven came to my ears, saying, "Keep secret the things which the seven thunders said, and put them not in writing". And the angel which I saw taking his position on the sea and on the earth, put up his right hand to heaven, and took his oath by him who is living for ever and ever, who made the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there would be no more waiting: but in the days of the voice of the seventh angel, when the sound of his horn is about to come, then will the secret of God be complete, of which he gave the good news to his servants the prophets. And the voice came to me again from heaven, saying, "Go, take the book which is open in the hand of the angel who has his place on the sea and on the earth". And I went to the angel, and said to him, "Give me the little book". And he said to me: "Put it in your mouth; and it will make your stomach bitter, but in your mouth it will be sweet as honey". And I took the little book out of the angel's hand and did as he said; and it was sweet as honey in my mouth: and when I had taken it, my stomach was made bitter. And they said to me, "You are to give word again of what is coming in the future to the peoples and nations and languages and kings".

## THE MEASURING ROD

11 **A**ND there was given to me a measuring rod: and <sup>1</sup>  
one said, "Go up and take the measure of the  
house of God, and the altar, and those who do  
worship in it. But take not the measure of the space <sup>2</sup>  
outside the house; because it has been given to the  
nations: and the holy town will be under their feet for  
forty and two months. And I will give orders to my <sup>3</sup>  
two witnesses, and they will be prophets for a thousand  
two hundred and sixty days, clothed with hair-cloth."  
These are the two olive-trees and the two lights, which <sup>4</sup>  
are before the Lord of the earth. "And if any man would <sup>5</sup>  
do them damage, fire comes out of their mouth, and  
puts an end to those who are working against them: and  
if any man has a desire to do them damage, in this way  
will he be put to death. These have the power to keep <sup>6</sup>  
the heaven shut, so that there may be no rain in the  
days when they are prophets: and they have power over  
the waters to make them into blood, and to send every  
sort of disease on the earth as their pleasure is. And <sup>7</sup>  
when they have come to the end of their witness, the  
beast which comes up out of the great deep will make  
war on them, and overcome them and put them to death.  
And their dead bodies will be in the open street of the <sup>8</sup>  
great town, which in the spirit is named Sodom and  
Egypt, where their Lord was put to death on the cross.  
And the peoples and families and languages and nations <sup>9</sup>  
will be looking on their dead bodies three days and  
a half, and will not let their dead bodies be put in the  
earth. And those who are on the earth will have pleasure <sup>10</sup>  
and delight over them; and they will send offerings one  
to another because these two prophets gave great trouble  
to all on the earth." And after three days and a half <sup>11</sup>  
the breath of life from God went into them, and they  
got up on their feet; and great fear came on those who  
saw them. And a great voice from heaven came to their <sup>12</sup>  
ears, saying to them, "Come up here". And they went

up into heaven in the cloud, and were seen by those desiring their death. And in that hour there was a great earth-shock and a tenth part of the town came to destruction; and in the earth-shock seven thousand persons came to their end: and the rest were in fear, and gave glory to the God of heaven.

The second Trouble is past: see, the third Trouble comes quickly.

#### THE SEVENTH HORN

And at the sounding of the seventh angel there were great voices in heaven, saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ, and he will have rule for ever and ever". And the four and twenty rulers, who are seated before God on their high seats, went down on their faces and gave worship to God, saying, "We give you praise, O Lord God, Ruler of all, who is and who was; because you have taken up your great power and are ruling your kingdom. And the nations were angry, and your wrath has come, and the time for the dead to be judged, and the time of reward for your servants, the prophets, and for the saints, and for those in whom is the fear of your name, small and great, and the time of destruction for those who made the earth unclean."

And the house of God which is in heaven was open; and the ark of his agreement was seen in his house, and there were flames, and voices, and thunders, and an earth-shock, and a rain of ice.

#### THE WOMAN WITH THE MAN CHILD

12 **A**ND a great sign was seen in heaven; a woman clothed with the sun, and with the moon under her feet, and on her head a crown of twelve stars. And she was with child; and she gave a cry, in the pains of child-birth. And there was seen another sign in heaven; a great red *dragon*, having seven heads and ten

horns, and on his heads seven crowns. And his tail was 4 pulling a third part of the stars of heaven down to the earth, and the dragon took his place before the woman who was about to give birth, so that when the birth had taken place he might put an end to her child. And 5 she gave birth to a son, a man child, who was to have rule over all the nations with a rod of iron: and her child was taken up to God and to his high seat. And the 6 woman took flight to the waste land, where she has a place made ready by God, so that there they may give her food a thousand two hundred and sixty days.

## WAR IN HEAVEN

And there was war in heaven: Michael and his angels 7 going out to the fight with the dragon; and the dragon and his angels made war, and they were overcome, and 8 there was no more place for them in heaven. And the 9 great dragon was forced down, the old snake, who is named the Evil One and Satan, by whom all the earth is turned from the right way; he was forced down to the earth, and his angels were forced down with him. And a great voice in heaven came to my ears, saying, 10 "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because he who says evil against our brothers before our God day and night is forced down. And they over- 11 came him through the blood of the Lamb, and the word of their witness; and loving not their lives they freely gave themselves up to death. Be glad then, O heavens, 12 and you who are in them. But there is trouble for the earth and the sea: because the Evil One has come down to you, being very angry, having the knowledge that he has but a short time."

And when the dragon saw that he was forced down 13 to the earth, he made cruel attacks on the woman who gave birth to the man child. And there were given to 14 the woman two wings of a great eagle, so that she might

take flight into the waste land, to her place, where she is given food for a time, and times, and half a time from the face of the snake. And the snake sent out of his 15 mouth after the woman a river of water, so that she might be taken away by the stream. And the earth gave 16 help to the woman, and with open mouth took up the river which the dragon sent out of his mouth. And the 17 dragon was angry with the woman and went away to make war on the rest of her seed, who keep the orders 18 of God, and the witness of Jesus: and he took his place 1 on the sand of the sea.

## THE BEAST FROM THE SEA

AND I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and on his heads unholy names. And the 2 beast which I saw was like a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a lion: and the *dragon* gave him his power and his seat and great authority. And I saw one of his heads as if 3 it had been given a death-wound; and his death-wound was made well: and all the earth was wondering at the beast. And they gave worship to the dragon, because 4 he gave authority to the beast; and worshipping the beast, they said, "Who is like the beast? and who is able to go to war with him?" And there was given to 5 him a mouth to say words of pride against God; and there was given to him authority to go on for forty and two months. And his mouth was open to say evil 6 against God, and against his name, and his tent, even against those who are in heaven. And it was given to 7 him to make war with the saints and to overcome them: and there was given to him authority over every family and people and language and nation. And all who are 8 on the earth will give him worship, everyone whose name has not been from the first in the book of life of the Lamb who was put to death. If any man has ears, 9

let him give ear. If any man sends others into prison, into prison he will go: if any man puts to death with the sword, with the sword will he be put to death. Here is the quiet strength and the faith of the saints.

#### THE BEAST FROM THE EARTH

And I saw another beast coming up out of the earth; and he had two horns like a lamb, and his voice was like that of a dragon. And he makes use of all the authority of the first beast before his eyes. And he makes the earth and those who are in it give worship to the first beast, whose death-wound was made well. And he does great signs, even making fire come down from heaven on the earth before the eyes of men. And those who are on the earth are turned from the true way by him through the signs which he was given power to do before the beast; giving orders to those who are on the earth to make an image to the beast, who was wounded by the sword, and came to life. And he had power to give breath to the image of the beast, so that words might come from the image of the beast, and that he might make all those who did not give worship to the image of the beast to be put to death. And he gives to all, small and great, the poor and those who have wealth, the free and those who are not free, a mark on their right hand or on their brows; and that no man might be able to do trade but he who has the mark, even the name of the beast or the number of his name. Here is wisdom. He who has knowledge let him get the number of the beast; because it is the number of a man: and his number is Six hundred and sixty and six.

#### THE LAMB ON THE MOUNTAIN OF ZION

14 **A**ND I saw the Lamb on the mountain of Zion, and with him a hundred and forty and four thousand, marked on their brows with his name and the name of his Father. And a voice from heaven came to



my ears, like the sound of great waters, and the sound of loud thunder: and the voice which came to me was like the sound of players, playing on instruments of music. And they made as it seemed a new song before <sup>3</sup> the high seat, and before the four beasts and the rulers: and no man might have knowledge of the song but the hundred and forty and four thousand, even those from the earth whom God has made his for a price. These <sup>4</sup> are they who have not made themselves unclean with women; for they are holy. These are they who go after the Lamb wherever he goes. These were taken from among men to be the first fruits to God and to the Lamb. And in their mouth there was no false word, for they <sup>5</sup> are untouched by evil.

And I saw another angel in flight between heaven <sup>6</sup> and earth, having eternal good news to give to those who are on the earth, and to every nation, and family and language and people; saying with a loud voice, <sup>7</sup> "Have fear of God and give him glory; because the hour of his judging is come; and give worship to him who made heaven and earth and the sea and the fountains of water".

And a second angel came after, saying, "Destruction <sup>8</sup> has come to Babylon the great, which gave to all the nations the wine of the wrath of her evil ways".

And a third angel came after them, saying with <sup>9</sup> a loud voice, "If any man gives worship to the beast and his image, and has his mark on his brow, or on his hand, to him will be given of the wine of God's wrath <sup>10</sup> which is ready unmixed in the cup of his wrath and he will have cruel pain, burning with fire before the holy angels and before the Lamb: and the smoke of their pain <sup>11</sup> goes up for ever and ever; and they have no rest day and night, who give worship to the beast and his image, and have on them the mark of his name". Here is the <sup>12</sup> quiet strength of the saints, who keep the orders of God, and the faith of Jesus.

## THE BLESSING ON THE DEAD

And a voice from heaven came to my ears, saying, <sup>13</sup>  
 "Put in writing, There is a blessing on the dead who  
 from now on come to their end in the Lord": "Yes,"  
 says the Spirit, "that they may have rest from their  
 troubles; for their works go with them".

And I saw a white cloud; and on the cloud I saw one <sup>14</sup>  
 seated, like a son of man, having on his head a crown  
 of gold, and in his hand a sharp curved blade. And another <sup>15</sup>  
 angel came out from the house of God, crying with  
 a loud voice to him who was seated on the cloud, "Put  
 in your blade, and let the grain be cut: because the  
 hour for cutting it is come; for the grain of the earth is  
 over-ready". And he who was seated on the cloud sent <sup>16</sup>  
 in his blade on the earth; and the grain of the earth was  
 cut.

And another angel came out from the house of God <sup>17</sup>  
 which is in heaven, having a sharp curved blade. And <sup>18</sup>  
 another angel came out from the altar, who has power  
 over fire; and he gave a loud cry to him who had the  
 sharp curved blade, saying, "Put in your sharp blade,  
 and let the grapes of the vine of the earth be cut; for  
 her grapes are fully ready". And the angel sent his <sup>19</sup>  
 blade into the earth, and the vine of the earth was cut,  
 and he put it into the great wine-crusher of the wrath  
 of God. And the grapes were crushed under foot outside <sup>20</sup>  
 the town, and blood came out from them, even to the  
 head-bands of the horses, two hundred miles.

## THE SEVEN GOLD VESSELS

<sup>15</sup> **A**ND I saw another sign in heaven, great and strange; <sup>1</sup>  
 seven angels having the seven last punishments,  
 for in them the wrath of God is complete.

And I saw a sea which seemed like glass mixed with <sup>2</sup>  
 fire; and those who had overcome the beast, and his  
 image, and the number of his name, were in their places

by the sea of glass, with God's instruments of music in their hands. And they give the song of Moses the <sup>3</sup> servant of God, and the song of the Lamb, saying, "Great and full of wonder are your works, O Lord God, Ruler of all; true and full of righteousness are your ways, eternal King. What man is there who will not have <sup>4</sup> fear before you, O Lord, and give glory to your name? because you only are holy; for all the nations will come and give worship before you; for your righteousness has been made clear."

And after these things I saw, and the house of the <sup>5</sup> tent of witness in heaven was open: and the seven angels <sup>6</sup> who had the seven punishments came out from the house of God, clothed with linen, clean and bright, and with bands of gold about their breasts. And one of the four <sup>7</sup> beasts gave to the seven angels seven gold vessels full of the wrath of God, who is living for ever and ever. And the house of God was full of smoke from the glory <sup>8</sup> of God, and from his power, and no one was able to go into the house of God, till the seven punishments of the seven angels were ended.

**A**ND a great voice out of the house of God came to <sup>1</sup> my ears, saying to the seven angels, "Go, and let that which is in the seven vessels of the wrath of God come down on the earth".

And the first went, and let what was in his vessel <sup>2</sup> come down on the earth; and it became an evil poisoning wound on the men who had the mark of the beast, and who gave worship to his image.

And the second let what was in his vessel come out <sup>3</sup> into the sea; and it became blood as of a dead man; and every living thing in the sea came to an end.

And the third let what was in his vessel come out <sup>4</sup> into the rivers and the fountains of water; and they became blood. And the voice of the angel of the waters <sup>5</sup> came to my ears, saying, "True and upright is your judging, O Holy One, who is and was from all time:

for they made the blood of saints and prophets come out 6  
like a stream, and blood have you given them for drink;  
which is their right reward". And a voice came from 7  
the altar, saying, "Even so, O Lord God, Ruler of all,  
true and full of righteousness is your judging".

And the fourth let what was in his vessel come out 8  
on the sun; and power was given to it that men might  
be burned with fire. And men were burned with great 9  
heat: and they said evil things against the name of the  
God who has power over these punishments; and they  
were not turned from their evil ways to give him glory.

And the fifth let what was in his vessel come out on 10  
the high seat of the beast; and his kingdom was made  
dark; and they were biting their tongues for pain. And 11  
they said evil things against the God of heaven because  
of their pain and their wounds; and they were not turned  
from their evil works.

And the sixth let what was in his vessel come out on 12  
the great river, the river Euphrates; and it became dry,  
so that the way might be made ready for the kings from  
the east. And I saw coming out of the mouth of the 13  
*dragon*, and out of the mouth of the beast, and out of  
the mouth of the false prophet, three unclean spirits,  
like *frogs*. For they are evil spirits, working signs; who 14  
go out even to the kings of all the earth, to get them  
together to the war of the great day of God, the Ruler  
of all. ("See, I come as a thief. Happy is he who is 15  
watching and keeps his robes, that he may not go  
unclothed, and his shame be seen.") And they got them 16  
together into the place which is named in Hebrew  
Armageddon.

And the seventh let what was in his vessel come out 17  
on the air; and there came out a great voice from the  
house of God, from the high seat, saying, "It is done".  
And there were flames and voices and thunders; and 18  
there was a great earth-shock, so that never, from the  
time when men were on the earth, had there been so  
great an earth-shock, so full of power. And the great 19

town was cut into three parts, and the towns of the nations came to destruction: and Babylon the great came into mind before God, to be given the cup of the wine of his wrath. And every island took flight, and the mountains were seen no longer. And great drops of ice, every one about the weight of a pound, came down out of heaven on men: and men said evil things against God because of the punishment of the ice-drops; for it is very great.

#### THE JUDGING OF THE EVIL WOMAN

17 **A**ND one of the seven angels who had the seven vessels came and said to me, "Come here, so that you may see the judging of the evil woman who is seated on the great waters; with whom the kings of the earth made themselves unclean, and those who are on the earth were full of the wine of her evil desires". And he took me away in the Spirit into a waste land: and I saw a woman seated on a bright red beast, full of evil names, having seven heads and ten horns, and the woman was clothed in purple and bright red, with ornaments of gold and stones of great price and jewels; and in her hand was a gold cup full of evil things, and her unclean desires. And on her brow was a name, SECRET, BABYLON THE GREAT, THE MOTHER OF THE EVIL WOMEN AND OF THE UNCLEAN THINGS OF THE EARTH. And I saw the woman overcome as with the wine of the blood of the saints, and the blood of those put to death because of Jesus. And when I saw her, I was overcome with a great wonder.

#### THE SECRET OF THE WOMAN AND THE BEAST

And the angel said to me, "Why were you surprised? I will make clear to you the secret of the woman, and of the beast on which she is seated, which has the seven heads and the ten horns. The beast which you saw was,

and is not; and is about to come up out of the great deep, and to go into destruction. And those who are on the earth, whose names have not been put in the book of life from the first, will be full of wonder when they see the beast, that he was, and is not, and still will be. Here is the mind which has wisdom. The seven <sup>9</sup> heads are seven mountains, on which the woman is seated: and they are seven kings; the five have come to <sup>10</sup> an end, the one is, the other has not come; and when he comes, he will have to go on for a little time. And <sup>11</sup> the beast which was, and is not, is himself the eighth, and is of the seven; and he goes into destruction. And <sup>12</sup> the ten horns which you saw are ten kings, which still have been given no kingdom; but they are given authority as kings, with the beast, for one hour. These <sup>13</sup> have one mind, and they give their power and authority to the beast. These will make war against the Lamb, <sup>14</sup> and the Lamb will overcome them, because he is the Lord of lords, and King of kings; and those who are with him are named, marked out, and true." And he <sup>15</sup> said to me, "The waters which you saw, where the evil woman is seated, are peoples and armies and nations and languages. And the ten horns which you <sup>16</sup> saw, and the beast, these will be turned against the evil woman, and will make her waste and uncovered, and will take her flesh for food, and will have her burned with fire. Because God has put it in their hearts to do <sup>17</sup> his purpose, and to be of one mind, giving their kingdom to the beast, till the words of God have effect and are complete. And the woman whom you saw is the great <sup>18</sup> town, which is ruling over the kings of the earth."

## THE PUNISHMENT OF BABYLON

18 **A**FTER these things I saw another angel coming down <sup>1</sup> out of heaven, having great authority; and the earth was bright with his glory. And he gave <sup>2</sup> a loud cry, saying,

Babylon the great has come down from her high place,  
She has come to destruction and has become a place  
of evil spirits,  
And of every unclean spirit,  
And a hole for every unclean and hated bird.  
For through the wine of the wrath of her evil desires 3  
all the nations have come to destruction;  
And the kings of the earth made themselves unclean  
with her,  
And the traders of the earth had their wealth increased  
by the power of her evil ways.

And another voice from heaven came to my ears, 4  
saying,

Come out of her, my people,  
So that you may have no part in her sins  
And in her punishments.  
For her sins have gone up even to heaven, 5  
And God has taken note of her evil-doing.  
Give to her as she gave, 6  
Even an increased reward for her works;  
In the cup which was mixed by her, let there be mixed  
as much again for her.  
As she gave glory to herself, and became more evil in 7  
her ways,  
In the same measure give her pain and weeping:  
For she says in her heart, 'I am seated here a queen,  
And am no widow, and will in no way see sorrow'.  
For this reason in one day will her troubles come, 8  
Death and sorrow, and need of food;  
And she will be completely burned with fire;  
For strong is the Lord God who is her judge.  
And the kings of the earth, who made themselves un- 9  
clean with her, and in her company gave themselves  
up to evil,  
Will be weeping and crying over her  
When they see the smoke of her burning,  
Watching from far away, for fear of her punishment, 10

Saying, 'Sorrow, sorrow for Babylon the great town,  
the strong town!

For in one hour you have been judged'.

And the traders of the earth are weeping and crying  
over her,

· Because no man has any more desire for their goods:  
Gold and silver,

And stones of great price, and jewels,

And delicate linen, and robes of purple and silk and red;

And perfumed wood, and every vessel of ivory,

And every vessel made of fair wood

And of brass and iron and stone;

And sweet-smelling plants, and perfumes,

And wine and oil and well-crushed grain;

And cattle and sheep, and horses and carriages and  
servants;

And souls of men.

And the fruit of your soul's desire has gone from you,

And all things delicate and shining have come to an end

And will never again be seen.

The traders in these things, by which their wealth was  
increased,

Will be watching far off for fear of her punishment,

Weeping and crying; saying,

'Sorrow, sorrow for the great town,

She who was clothed in delicate linen, and purple,  
and red;

With ornaments of gold and stones of great price and  
jewels!

For in one hour such great wealth is come to nothing.'

And every shipmaster and all who are sailing on the sea,

And sailors and all who get their living by the sea,

Were watching from far away,

And crying out when they saw the smoke of her  
burning, saying,

'What town is like the great town?'

And they put dust on their heads,

And were sad, weeping and crying, and saying,



'Sorrow, sorrow for the great town,  
 In which was increased the wealth of all who had their  
 ships on the sea because of her great stores!  
 For in one hour is she made waste'.  
 Be glad over her, heaven, 20  
 And you saints, and Apostles, and prophets;  
 Because she has been judged by God on your account.

And a strong angel took up a stone like the great stone 21  
 with which grain is crushed, and sent it into the sea,  
 saying,

So, with a great fall, will Babylon, the great town,  
 come to destruction, and will not be seen any more  
 at all.  
 And the voice of players and makers of music will 22  
 never again be sounding in you:  
 And no worker, expert in art, will ever again be living  
 in you;  
 And there will be no sound of the crushing of grain  
 any more at all in you;  
 And never again will the shining of lights be seen in 23  
 you;  
 And the voice of the newly-married man and the bride  
 will never again be sounding in you:  
 For your traders were the lords of the earth,  
 And by your evil powers were all the nations turned  
 out of the right way.  
 And in her was seen the blood of prophets and of saints, 24  
 And of all who have been put to death on the earth.

**A**FTER these things there came to my ears a sound 1  
 like the voice of a great band of people in heaven,  
 saying, "Praise to the Lord; salvation and glory  
 and power be to our God: for true and upright are his 2  
 decisions; for by him has the evil woman been judged,  
 who made the earth unclean with the sins of her body;  
 and he has given her punishment for the blood of his  
 servants". And again they said, "Praise to the Lord". 3

And her smoke went up for ever and ever. And the four <sup>4</sup>  
and twenty rulers and the four beasts went down on their  
faces and gave worship to God who was seated on the  
high seat, saying, "Even so, praise to the Lord". And <sup>5</sup>  
a voice came from the high seat, saying, "Give praise  
to our God, all you his servants, small and great, in  
whom is the fear of him". And there came to my ears <sup>6</sup>  
the voice of a great army, like the sound of waters, and  
the sound of loud thunders, saying, "Praise to the Lord:  
for the Lord our God, Ruler of all, is King. Let us be <sup>7</sup>  
glad with delight, and let us give glory to him: because  
the time is come for the Lamb to be married, and his  
wife has made herself ready. And to her it was given <sup>8</sup>  
to be clothed in delicate linen, clean and shining: for  
the clean linen is the righteousness of the saints." And <sup>9</sup>  
he said to me, "Put in the book, Happy are the guests  
at the bride-feast of the Lamb". And he said to me,  
"These are the true words of God". And I went on <sup>10</sup>  
my face before his feet to give him worship. And he said  
to me, "See you do it not: I am a brother-servant with  
you, and with your brothers who keep the witness of  
Jesus: give worship to God: for the witness of Jesus  
is the spirit of the prophet's word".

#### "CERTAIN AND TRUE"

And the heaven was open; and I saw a white horse, <sup>11</sup>  
and he who was seated on it was named Certain and  
True; and he is judging and making war in righteous-  
ness. And his eyes are a flame of fire, and crowns are <sup>12</sup>  
on his head; and he has a name in writing, of which no  
man has knowledge but he himself. And he is clothed <sup>13</sup>  
in a robe washed with blood: and his name is The Word  
of God. And the armies which are in heaven went after <sup>14</sup>  
him on white horses, clothed in delicate linen, white and  
clean. And out of his mouth comes a sharp sword, with <sup>15</sup>  
which he overcomes the nations: and he has rule over  
them with a rod of iron: and he is crushing with his feet

the grapes of the strong wrath of God the Ruler of all. And on his robe and on his leg is a name, KING OF 16 KINGS, AND LORD OF LORDS.

And I saw an angel taking his place in the sun; and 17 he was crying with a loud voice, saying to all the birds in flight in the heavens, "Come together to the great feast of God; so that you may take for your food the 18 flesh of kings, and of captains, and of strong men, and of horses and of those who are seated on them, and the flesh of all men, free and unfree, small and great".

And I saw the beast, and the kings of the earth, and 19 their armies, come together to make war against him who was seated on the horse and against his army. And 20 the beast was taken, and with him the false prophet who did the signs before him, by which they were turned from the true way who had the mark of the beast, and who gave worship to his image: these two were put living into the sea of ever-burning fire. And the rest 21 were put to death with the sword of him who was on the horse, even the sword which came out of his mouth: and all the birds were made full with their flesh.

#### THE EVIL ONE PUT IN CHAINS

AND I saw an angel coming down out of heaven, 1 having the key of the great deep and a great chain in his hand. And he took the *dragon*, the old snake, 2 which is the Evil One and Satan, and put chains on him for a thousand years, and put him into the great deep, 3 and it was shut and locked over him, so that he might put the nations in error no longer, till the thousand years were ended: after this he will be let loose for a little time.

And I saw high seats, and they were seated on them, 4 and the right of judging was given to them: and I saw the souls of those who were put to death for the witness of Jesus, and for the word of God, and those who did not give worship to the beast, or to his image, and had

not his mark on their brows or on their hands; and they were living and ruling with Christ a thousand years. The rest of the dead did not come to life again till the 5 thousand years were ended. This is the first coming back from the dead. Happy and holy is he who has a part 6 in this first coming: over these the second death has no power; but they will be priests of God and of Christ, and will be ruling with him a thousand years.

And when the thousand years are ended, Satan will 7 be let loose out of his prison, and will go out to put in 8 error the nations which are in the four quarters of the earth, Gog and Magog, to get them together to the war, the number of whom is as the sands of the sea. And they went up over the face of the earth, and made 9 a circle about the tents of the saints, and the well-loved town: and fire came down out of heaven for their destruction. And the Evil One who put them in error was 10 sent down into the sea of ever-burning fire, where the beast and the false prophet are, and their punishment will go on day and night for ever and ever.

And I saw a great white seat, and him who was seated 11 on it, before whose face the earth and the heaven took flight; and there was no place for them. And I saw the 12 dead, great and small, taking their places before the high seat; and the books were open, and another book was open, which is the book of life; and the dead were judged by the things which were in the books, even by their works. And the sea gave up the dead which were 13 in it; and death and Hell gave up the dead which were in them; and they were judged every man by his works. And death and Hell were put into the sea of fire. This 14 is the second death, even the sea of fire. And if anyone's 15 name was not in the book of life, he went down into the sea of fire.

## A NEW HEAVEN AND A NEW EARTH

AND I saw a new heaven and a new earth: for the first <sup>1</sup>  
heaven and the first earth were gone; and there <sup>2</sup>  
was no more sea. And I saw the holy town, new <sup>3</sup>  
Jerusalem, coming down out of heaven from God, like  
a bride made beautiful for her husband. And there came <sup>4</sup>  
to my ears a great voice out of the high seat, saying,  
“See, the tent of God is with men, and he will make his  
living-place with them, and they will be his people, and  
God himself will be with them, and be their God. And <sup>5</sup>  
he will put an end to all their weeping; and there will  
be no more death, or sorrow, or crying, or pain; for  
the first things have come to an end.” And he who is <sup>6</sup>  
seated on the high seat said, “See, I make all things  
new”. And he said, “Put it in the book; for these words  
are certain and true”. And he said to me, “It is done. <sup>7</sup>  
I am the First and the Last, the start and the end. I will  
freely give of the fountain of the water of life to him who  
is in need. He who overcomes will have these things for <sup>8</sup>  
his heritage; and I will be his God, and he will be my  
son. But those who are full of fear and without faith, <sup>9</sup>  
the unclean and takers of life, those who do the sins of  
the flesh, and those who make use of evil powers or who  
give worship to images, and all those who are false,  
will have their part in the sea of ever-burning fire which  
is the second death.”

## THE NEW JERUSALEM

And one of the seven angels who had the seven vessels <sup>9</sup>  
in which were the seven last punishments, came and said  
to me, “Come here, and see the bride, the Lamb’s wife”.  
And he took me away in the Spirit to a great and <sup>10</sup>  
high mountain, and let me see the holy town Jerusalem,  
coming down out of heaven from God, having the glory <sup>11</sup>  
of God: and her light was like a stone of great price,  
a *jasper* stone, clear as glass: she had a wall great and <sup>12</sup>

high, with twelve doors, and at the doors twelve angels; and names on them, which are the names of the twelve tribes of the children of Israel. And on the east were 13 three doors; and on the north three doors; and on the south three doors; and on the west three doors. And 14 the wall of the town had twelve bases, and on them the twelve names of the twelve Apostles of the Lamb. And 15 he who was talking with me had a gold measuring-rod to take the measure of the town, and of its doors, and its wall. And the town is square, as wide as it is long; 16 and he took the measure of the town with the rod, one thousand and five hundred miles: it is equally long and wide and high. And he took the measure of its wall, 17 seventy-two yards, after the measure of a man, that is, of an angel. And the building of its wall was of jasper, 18 and the town was clear gold, clear as glass. The bases 19 of the wall of the town had ornaments of all sorts of beautiful stones. The first base was jasper; the second, *sapphire*; the third, *chalcedony*; the fourth, *emerald*; the 20 fifth, *sardonyx*; the sixth, *sardius*; the seventh, *chrysolite*; the eighth, *beryl*; the ninth, *topaz*; the tenth, *chrysoprase*; the eleventh, *jacinth*; the twelfth, *amethyst*. And the 21 twelve doors were twelve *pearls*; every door was made of one pearl; and the street of the town was clear gold, as clear as glass. And I saw no Temple there; because 22 the Lord God, the Ruler of all, and the Lamb are its Temple. And the town has no need of the sun, or of 23 the moon, to give it light: for the glory of God did make it light, and the light of it is the Lamb. And the 24 nations will go in its light: and the kings of the earth will take their glory into it. And the doors of it will 25 never be shut by day (for there is no night there): and 26 the glory and honour of the nations will come into it: and nothing unclean may come into it, or anyone whose 27 works are cursed or false; but only those whose names 22 are in the Lamb's book of life. And I saw a river of 1 water of life, clear as glass, coming out of the high seat of God and of the Lamb, in the middle of its street. 2

And on this side of the river and on that was the tree of life, having twelve sorts of fruits, giving its fruit every month; and the leaves of the tree give life to the nations. And there will be no more curse: and the high seat of God and of the Lamb will be there; and his servants will be worshipping him; and they will see his face; and his name will be on their brows. And there will be no more night; and they have no need of a light or the shining of the sun; for the Lord God will give them light: and they will be ruling for ever and ever.

And he said to me, "These words are certain and true: and the Lord, the God of the spirits of the prophets, sent his angel to make clear to his servants the things which are now to come about. See, I come quickly. A blessing on him who keeps the words of this book of the prophet."

And I, John, am he who saw these things and to whose ears they came. And when I had seen and given ear, I went down on my face to give worship at the feet of the angel who made these things clear to me. And he said to me, "See you do it not; I am a brother-servant with you and with your brothers the prophets, and with those who keep the words of this book: give worship to God".

#### THE WITNESS OF THE LORD

And he said to me, "Let not the words of this prophet's book be kept secret; because the time is near. Let the evil man go on in his evil: and let the unclean be still unclean: and let the upright go on in his righteousness: and let the holy be holy still. See, I come quickly; and my reward is with me, to give to every man the outcome of his works. I am the First and the Last, the start and the end. A blessing on those whose robes are washed, so that they may have a right to the tree of life, and may go in by the doors into the town. Outside are the dogs, and those who make use of evil powers,

those who make themselves unclean, and the takers of life, and those who give worship to images, and everyone whose delight is in what is false.

"I, Jesus, have sent my angel to give witness to you <sup>16</sup> of these things in the churches. I am the root and the offspring of David, the bright and morning star."

And the Spirit and the bride say, "Come". And let <sup>17</sup> him who gives ear, say, "Come". And let him who is in need come; and let everyone desiring it take of the water of life freely.

For I say to every man to whose ears have come <sup>18</sup> the words of this prophet's book, If any man makes an addition to them, God will put on him the punishments which are in this book: and if any man takes away from <sup>19</sup> the words of this book, God will take away from him his part in the tree of life and the holy town, even the things which are in this book.

He who gives witness to these things says, "Truly, <sup>20</sup> I come quickly". Even so come, Lord Jesus.

The grace of the Lord Jesus be with the saints. So <sup>21</sup> be it.